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ROSH HASHANA
MAGAZINE

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New Year 5728 Issue: 50 Pages, 2 Sections

THE CANADIAN JEWISH NEWS

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WEDNESDAY, OCTOBER 4, 1967

Wednesday, October 4, 1967
EREV
ROSH
HASHANA
5728
CANDLE LIGHTING
Toronto 6:39
Montreal 6:16

New War Feared

DAYAN WARNING NOTED AT UNITED NATIONS



NEW TROUBLE SPOT? - Israeli soldiers look across the Suez Canal for a sign of attack.

Happy New Year

Upon the occasion of Rosh Hashana, the Jewish New Year 5728, world leaders, including Prime Minister Lester B. Pearson and U.S. president Lyndon B. Johnson, have issued special messages.

In Canada the Rt. Hon. Lester B. Pearson, Ontario Prime Minister John Robarts, Quebec Premier Daniel Johnson, as well as Mayor William Dennison of Toronto and Mayor Jean Drapeau of Montreal, have saluted their respective communities on this solemn occasion.

Also in Canada, Israel's Ambassador and the Consul General, Dov Sinai in Montreal and Aba Gefen in Toronto, published greetings to the Jewish community with special emphasis on thanks for solidarity shown.

From Jerusalem messages of peace and good wishes have been received here from President Shazar, Premier Eshkol and the Chief Rabbis.

(The most important messages received by the Canadian Jewish News are published inside this issue.)



Inside our Rosh Hashana Magazine

MY FATHER MOSHE
by Yael Dayan

CANADA and ISRAEL
by Paul Martin
Canada's Foreign Minister

A SHORT STORY
by S.Y. Agnon
Nobel Prize Winner

MY COUNTRY
by Ephraim Kishon

EULOGY AT THE WALL
by Wolf Mankowitz

RUSSIAN JEWRY
50 YEARS AFTER
THE REVOLUTION

by Elie Wiesel and Israel Emiot

WARSAW THAT WAS
by Moshe Ron

1867-1967

These are some of the features of today's Canadian Jewish News New Year Number.

A Happy Year 5728

This issue was closed on Monday noon. Thus we were unable to incorporate other features and reports as well as advertisers' copy which will appear next week, Friday, October 13th.

Says, Israel

May Fight In Cairo

Ottawa Renews Peace Efforts

by the C.J.N. diplomatic editor

United Nations, New York.—The public addresses at the United Nations Assembly continue in the same manner: how to establish peace in the Middle East. Behind the scenes the more serious talk is how to prevent outright war which many consider imminent.

According to experts on the Middle East, the extreme Arab troublemakers are doing their utmost to provoke incidents on Israeli territory so that their friends could mobilize public opinion for pressure against the Holy Land.

The most recent manifestations of the seriousness of the situation prevailing in and around Israel are:

● The warning by General Moshe Dayan on Sunday that, unless the Fascist leaders of the Arab states desist from further infiltrations, Israel will fight it out openly in the capitals of Syria and Egypt.

● The discovery of a Communist Arab plot to bomb the United States Embassy in Tel Aviv.

● Last week's serious clashes and casualties at the Suez Canal where a renewal of hostilities is very probable, according to Intelligence.

● Hussein, backed by the British Labor Government, is negotiating now with Russia.

On the eve of the year 5728, the people of Israel are ushering in Rosh Hashana in the hope that the worst will not happen and that peace will prevail.

The Canadian delegation is exerting all its influence in the direction of mediation, thus far with little success.

British Foreign Secretary George Brown's statement that his government protests against Israel's resettlement of the Gush Etzion area on the West Bank has aroused the ire of Israelis.

(For details see reports inside these pages)

Jordan Will Talk M.E. Peace

NEW YORK -- U.S. Secretary of State Dean Rusk has received an indication of Jordan flexibility in the Middle East situation from Foreign Minister al-Amiri, U.S. sources said.

The sources said Mr. Amiri told Mr. Rusk that it was necessary for the Arabs, as well as the Israelis, to approach the problem of Arab-Israeli relations with some

"give". The Jordanian was understood to have left the implication that the Arabs may well have to face some readjustment of boundaries.

In comments to newsmen on leaving the U.S. mission, Mr. Amiri said he had reason to be "hopeful" of an eventual compromise solution in the Middle East. He did not suggest what compromise he foresaw.

MOVING TO OLD CITY

Jerusalem, (JCNS) Young members of P'nei Akiva are moving into renovated almshouses in the Jewish quarter of the Old City of Jerusalem during the coming week. It is hoped that the ancient buildings will be sufficiently repaired and converted into one-room flat-

lets to enable them to settle in by Rosh Hashana.

This is the first stage in Jewish resettlement of the Old City, which Mr. Eshkol declared would be a major justification of the June war. "If no Jews settle in East Jerusalem", he said "the world may one day ask what

we fought for".

Exhorting volunteers to settle in Israel, Mr. Eshkol, using Joseph's words, declared: "I seek my brothers' Israel, he said, could not be built by people working in six-month shifts.

He told the volunteers that the Jewish homeland they had rushed to defend was too small to be a "real State", as it was surrounded by millions seeking to annihilate it. He urged Jewish youth to set as its ideal the doubling of the population by the turn of the century.

(The most important messages received by the Canadian Jewish News are published inside this issue.)

• Commentary •

By M.J. Nurenberger

THE CONSPIRACY

From all indications, it seems that the British Labor government has revived the anti-Zion policy of its infamous predecessor, the Bevin colonialist regime. Well known sources at East River report a pressure exerted by Bevin's successor, George Brown, in the direction of "selling" to both East and West the importance of Nasser and Hussein.

If this information is correct, unusual influence to this effect is being peddled by the British Socialists and their allies on various continents—even here in Canada.

The chief point London would like to have eliminated from the present discussions in the chancelleries of the main capitals is: direct negotiations, upon which Israel insists.

Because of internal economic trouble, the British Labor Party would like to see the Suez Canal reopened by Nasser. As in Bevin's days, it is ready to sacrifice the vital interests of the Jewish state.

Simultaneously Ten Downing Street forgets that today Britain is not what it was in 1948 when it had turned over arms to the Arab Legion and to the Mufti of Jerusalem; when it had helped disarm Jews; nor, by the same token, is Israel the little fellow to be shoved around with ridiculous demands of both unconditional withdrawal and the return to a situation where those refusing even to say they are not at war with her would be able to attack her with impunity.

Thus the conspiracy is being revived.

Because the Arab Fascist regimes have so many friends in the "Socialist" countries, it is easy for George Brown to play the impartial role of peacemaker and propagate the idea of return to the status quo ante in the Middle East.

This time the Israelis, thank God, do not believe in any wonders.

At the United Nations last week, a friend of mine relayed the following story which illustrates Israel's faith in God coupled with firm determination to be prepared for the worst.

The Israelis, my friend said, are not, for one moment, under the illusion that they may not have to fight again—and very soon.

The Arab dictators are angry because their masses have not obeyed orders; they are indignant because they (the people) are prepared to live with Israel the moment they are certain the world powers will not back Nasser and Hussein.

A couple of weeks ago, the story goes, several young Hasidim went to their Rebbe. They told him they wished to go to the cemetery to pray for Israel at the grave of a saint.

Answered the Rebbe: today all the saints (tzadikim) are at the front.

BRITISH COMMIES DISSENT

London, (JCNS) Representatives of the pro-Arab Israeli Communist group and the like-minded British Communist Party reached complete agreement in their discussions here last week on the causes of, and the solution to, the Arab-Israeli

conflict. The Israelis, who split from the pro-Israeli Shoh-Mikunis group last year, were represented in London by two of their leading members, Wolf Ehrlich and Saliba Khamis.

A joint statement issued after the meeting blamed

Western imperialism as the main cause of the conflict in the Middle East. The British side also pledged itself to work in unity with its Israeli comrades and to support the struggle of the pro-Arab Communist party in Israel.

ISRAEL READY FOR CANAL TALKS

Haifa, (JCNS) - Israel is prepared to discuss the reopening of the Suez Canal with Egypt and others concerned outside the framework of a general peace settlement, Mr. Yigal Allon, the Labour Minister, said here on Monday.

The two other questions which Israel was ready to settle separately were refugees and tourism. But, he

stressed the withdrawal of Israeli forces from the present lines would be acceptable only within a general peace settlement reached through direct negotiations. The Government's views

on the reopening of the Suez Canal are well known. An essential element is unconditional recognition by Egypt of Israel's right to freedom of navigation. Whether the reopening of

the canal might also be accompanied by a withdrawal of Israeli forces some distance from the canal is a matter for negotiation.

The basic consideration,

however, is one of security, and it is known that Israel will not accept the return of Egyptian forces to the eastern bank of the canal.

Mr. Allon's statement is the first official indication that Israel is prepared to discuss the reopening of the Suez canal as a separate issue.

Sensational Development In Toronto Community

LEADERSHIP OF UJWF TO BE REORGANIZED

The United Jewish Welfare Fund of Toronto, major planning and co-ordinating body covering the health, welfare and educational needs of Toronto's Jewish community, will hold its annual meeting on Monday, October 23rd at 8:00 p.m. at the Beth Tzedec Synagogue, 3700 Bathurst Street.

The meeting will be dedicated to the memory of the late J. Irving Oelbaum, who virtually gave his life to the service of the Jewish community. In his honour, the United Jewish Welfare Fund building at 150 Beverly Street will be renamed "The J. Irving Oelbaum Centre."

In another highlight, the meeting will receive a re-

commendation for the Board of Directors to approve a major change in the constitution which will result in the provision of an opportunity for participation in the UJWF by all organizations representing the Jewish community. The constitutional change provides for the creation of a Council on which organizations, landsmanshaften, synagogues, and health and welfare agencies, will be represented.

The occasion will also mark the celebration of the fact that this year marks the 50th anniversary of Jewish communal federation in Toronto, and the 30th anniversary of the United Jewish Welfare Fund.

Toronto businessman and president of the UJWF, will be Chairman of the meeting, while Donald Carr, Q.C., is serving as Chairman of both the nominations and arrangements committees.

Back in 1917, the first amalgamation of groups working to benefit the Jewish community was formed as The Federation of the Jewish Philanthropies of Toronto. It brought together the major social service agencies into a unified movement. Their first joint fundraising campaign goal was \$30,000. To illustrate the growth of population, and of financial and welfare need, the recently completed United Jewish Appeal cam-

paign raised over \$3,000,000.

The officers of that inaugural group 50 years ago included Edmund Scheuer, president; Joseph Singer, 1st vice-president; Jay J. Allen, 2nd vice-president; Moses Gelber, 3rd vice-president; Charles Dralmin, 4th vice-president; Eli Pullan, treasurer, and Abraham Cohen, Honorary secretary.

The affiliated organizations incorporated groups whose names seem odd now but which were reflective of those First World War times - The Hebrew Ladies' Maternity Aid and Sewing Circle whose members were concerned with Child Welfare, and the Hebrew Young Ladies' Boot and Shoe Society, whose firm purpose

was to supply proper footwear for the indigent.

The United Jewish Welfare Fund of Toronto, born in 1937, was a further and more cohesive step in melding the efforts of the Jewish community to give united strength to fund-raising and to the administration of the forces working to improve the requirements of a growing population.

Today, thanks to the inspired leadership and dedication of countless men and women from all walks of Jewish life, the United Jewish Welfare Fund stands as a resolute and strong bulwark and haven that works unceasingly to solve the health, welfare and educational problems of Toronto's

large Jewish community, and at the same time concerns itself with the welfare and support of Israel. The Fund was a most active participant along with other organizations in the recent Israel Emergency Fund campaign, which raised some \$11,000,000 for the Holy Land, the highest figure raised per capita by any large city in North America. In recognition of this participation, the Fund will be saluted at its annual meeting by Karen Hayes United Israel Appeal.

Many other special features of interest to every member of the Jewish faith will be offered at the UJWF annual meeting. The entire community is invited to attend this highly significant gathering.

The Karaites

WHAT WILL HAPPEN TO THEM?

Jerusalem, (JCN) - Israel's Karaite religious authorities should be authorized to perform marriages and grant divorces among members of their own community, says a public committee's report published here.

The committee, whose chairman was the deputy president of the Supreme Court, Justice Silberg, was appointed by the Minister for Religious Affairs when it came to light that the Karaite batei din had no authorization in law, and that all the marriages and divorces it has granted over the past dozen years were invalid.

The committee was unanimous in expressing the opinion that the Karaites, whose ancestors broke away from rabbinic Judaism in the eighth century, are Jews, and firmly rejected the demand of some of the Karaite witnesses who appeared before it that the Karaites should be recognized as a separate religious community, like Druses, Moslems, Catholics and Protestants. PERSONAL STATUS DIFFERENT

But the committee also rejected the other extreme, of ignoring the Karaites as a separate religious entity and making them subject to the Rabbinical courts like other Jews, because the laws of personal status of the two communities are so different.

The Karaites, for example, forbid marriages between uncles and nieces, or between a man and his sister-in-law, while the rabbis permit them. Nor do the Karaites accept proselytes.

Although Justice Silberg dismissed the possibility of the Karaite community, which he estimated at about 8,000, disappearing as a separate religious group within the foreseeable future, he did not deny the Karaites' precarious situation regarding the supply of qualified men for their batei din.

The community has no schools for its chazanim,

the word the Karaites use instead of rabbis. There will doubtless be temptations for young, non-observant Karaites to deny their background in seeking marriage with other Jews.

The law proposed by Justice Silberg would permit the Karaite authorities to deal

with matters of marriage and divorce, where the couples declare themselves to be Karaites. Other matters of personal status would be under the jurisdiction of the civil courts. A Karaite couple would be permitted to take their affairs to a rabbinical court if they wish-

ed. The proposed law would validate retroactively all marriages and dissolutions performed by the Karaite courts in Israel, but the suggestion was made that the law should be valid for only four years, so that the entire question could be left open.

HUMAN RELATIONS

DOES'NT CARE



by Dr. Rose Frenkel

QUESTION:

I divorced my husband a year ago and have the children with me, a boy, 17, two girls, 16 and 15, a boy, 11, and a girl 9. The two girls, 16 and 15, give me most of the trouble, and the 15 year old refuses to accept the divorce, or my remarriage, which I plan to do shortly. Their father has not bothered to visit or write too frequently, but has taken the two boys for weekend trips, on occasion.

I am afraid to take them for family counseling, for fear someone will decide I have not been taking care of them properly. I do not mean physically, but emotionally.

ANSWER:

All adolescents wonder whether they will ever find anyone who will want them. At this stage they are going through a great turmoil. All kinds of thought, wishes and fears, many of them of a self-doubting nature, mill through their minds and hearts. If they should find anyone, will they be able to hold them? This is the question that plagues them.

When their parents are separated or divorced at this time, they see acted out in front of them, their worst fear of all, that of being abandoned.

Youngsters tend, by and large, to side with the parent who didn't want the divorce or separation. This they see as thoughtful and dedicated protection of them.

Still, a separation or a divorce due to incompatibility, even when it involves hostile and destructive behavior toward each other on the parents' part, is more acceptable to youngsters than when it is due to infidelity.

Even when a parent, after separation or divorce without prior involvements, finds another whom they love and want to marry, their youngsters see it as an act of disloyalty to them. Also, the girl who is just beginning to develop a social life, may see her mother as a rival who has entered the arena a second time, and has won out over her.

For a divorcee with five children to remarry a year after the separation, suggests that the person she is marrying was perhaps the cause of the divorce. If the

children knew of his existence, the remarriage might represent to them a public announcement of behavior on the part of their parent of which they are ashamed.

If the father did not want to divorce, his shame and hurt may still be so great that he is ashamed to face his children. He does not want to visit on them his angers, resentments, and criticism of the mother.

Coming during the rebellious years of your daughters' lives, the divorce and now the pending remarriage has added to their normal rebelliousness. They are saying to you, through their behavior, that you have no right to tell them what to do, when you violate the very same restrictions that you are imposing on them.

It is impractical and unrealistic to wait until the girls get too upset or troublesome before allowing them the benefits of counseling. This would only create greater trouble for yourself. Besides, it would no doubt affect your new marriage to have the girls still struggling with their problems. It will seem to them that you didn't care enough about them to allow them to get help in time.

Your fear that the counselor might hold you responsible, indicates that you may have some guilt about your past behavior. However, such guilt, which drives a person to do the right thing for the people she loves, and which becomes a motivation for constructive action, diminishes the guilt and the hostility which follows it.

Such a step would show that your concern and love for your children is greater than your concern for yourself. This should only operate in your favor.

You should first get counseling for yourself. The insights gained from it will give you a better understanding of yourself and better control over yourself. This could lead to a more compassionate understanding of your children's behavior, and prepare them to accept help for themselves.

After the girls talk out their angers with the objective outsider, who will keep their confidences, they will adjust to and accept the new man in your life.



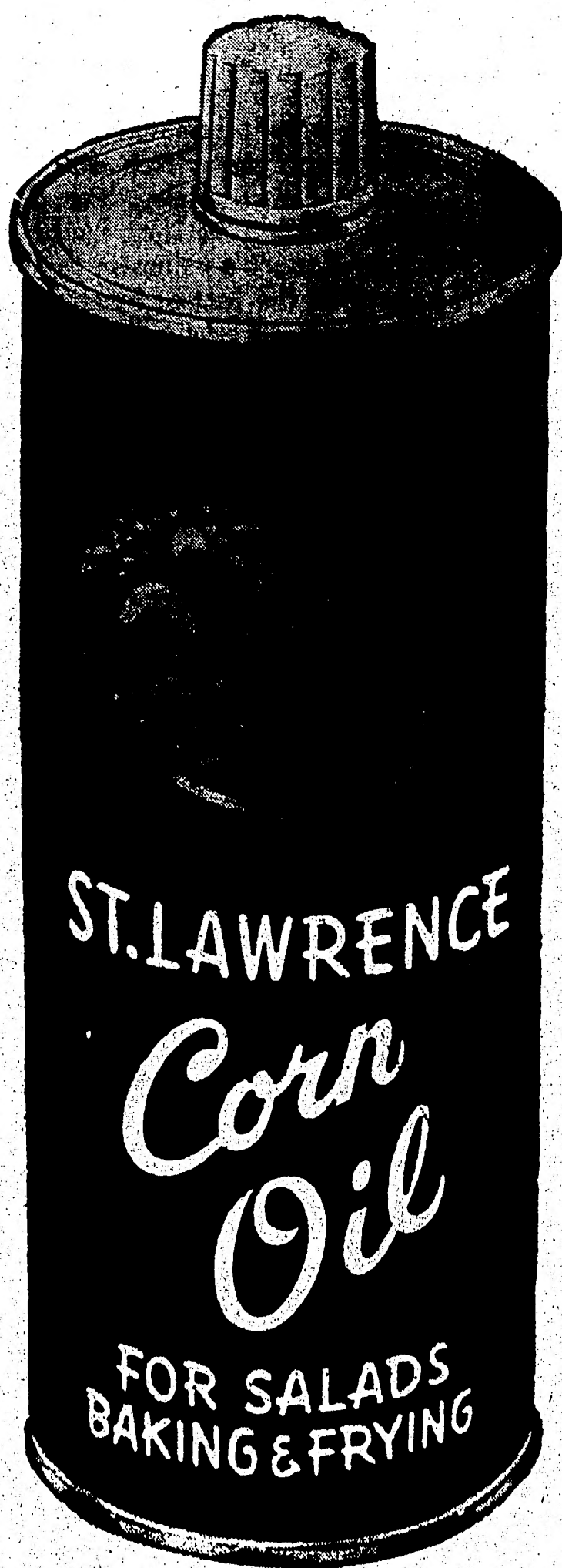
עקקס New Year



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The Lively Arts

by D. Cohn

Music Theatre Films

• Tel Aviv held a special concert at the Mann Auditorium to mark the hall's tenth anniversary. The Auditorium was donated by Fred R. Mann, American Jewish businessman and philanthropist, who recently was appointed U.S. Ambassador to Barbados.

• Kenneth Human, executive vice president in charge of worldwide production at Warner Bros.-Seven Arts, has announced that Rudyard Kipling's, *The Man Who Would Be King*, will be filmed as a roadshow attraction of extravaganza proportions.

The Kipling story will be filmed at a cost in excess of \$10 million.

Soloists were: Arthur Rubinstein, piano; Isaac Stern, violin; Paul Tortelier, cello. They performed the same program given at the inaugural concert in 1957.

• Martin Gregor-Gutmann, Jewish actor and director in Prague who is well known for his performance as Katz, the hairdresser in the Oscar-winning film, *The Shop in the High Street*, has been appointed head of the dramatic art section of the Slovakian National Theater in Bratislava.

• There is a potentially vast market for Nazi-era films which are technically and artistically superior to anything produced in post-war Germany, East or West.

These Nazi-era films are a treasure trove which the best brains in Bonn are calculating how to exploit.

A stupendous market exists in the Arab countries, especially at this time, for the Velt Harlan film, *The Jew Süss*.

The so-called "anti-imperialist" countries in Africa and Asia are eager to snap up the hate-the-British productions in the Bonngovernment's vaults.

The Communists also would use these as propaganda against the Bonn republic.

Bonn intends to put the Nazi-era films to work earning foreign exchange.

• Bel Kaufman, authoress of *Up the Down Staircase*, says her book "sort of made me the unofficial spokesman for other American teachers." Yet she claims only one solution: "I passionately believe that teaching begins with the teacher... person to person, mind to mind, teacher to student."

"If the school system could lure, seduce, entice the most talented and dynamic teachers, train them well, give them smaller classes and fewer children put them into the classroom, close the doors and let the magic start to work..."

"But it can't happen in a large system where there are forty children in a class; where the teacher is concerned with trivia and trips (time consuming chores out of the classroom). How can all this be effected? I wish I knew."

She believes parents are instrumental in their children's education.

"They can help by improving the teacher's image. It's not any specific thing, it's the total home environment. They can instigate a respect for learning, for books, and by helping their children enjoy learning. Conversations can be geared towards thought-provoking subjects, to stimulate the mind. But they have to have it themselves first. They have to set the example."

Miss Kaufman, divorced, has two children: a son taking his doctorate in mathematics at Berkeley; a daughter taking her doctorate in psychology at the University of Michigan. Both attended public high schools where she taught, but they never were there at the same time.

She was born in Berlin and lived in Moscow until she moved to the United States with her family at the age of twelve. An M.A. graduate from Columbia University, she majored in 18th Century literature and began teaching after graduation. For several years she couldn't get a regular license because of her "foreign" accent; she taught as a permanent "sub".

Now she is assistant professor of English at the Borough of Manhattan Community College in New York.

She was amused by the fact that Broadway had discovered the Yiddish writer. "That's like saying Freud had discovered sex."

• Eddie Fisher is making \$20,000 a week at New York's Waldorf. He and Connie Stevens are seeing each other often and, though they are engaged, some of the fire seems to have faded.

An official documentary film of the Six Days War is being produced by the Army Spokesman's Office and the Film Unit of the Central Office of Information. It will be about ninety minutes long and will include interviews with commanders and reenactments of battles in addition to original newsreel material, both local and Arab. Among the themes will be the training of the defense forces and warmongering by Arab leaders before the war.



Malcolm Muggeridge

MUGGERIDGE IS WORRIED

Tel Aviv, (JCNS) Malcolm Muggeridge, who is in Israel to film an interview with David Ben-Gurion for television and also to make a series of half-hour programmes on the life of Jesus, is fearful that, while the Jews have won their State, they may lose their genius.

Talking to the JCNS correspondent here in his hotel in former Jordan-controlled Jerusalem, Mr. Muggeridge, who has been here twice before, found Israelis of today more confident than in the past but he was troubled.

With an expansive wave of

the hand, he explained: "I have the idea that all this here is masquerade. Suddenly some brilliant impresario will appear from behind the scenes and call the whole show off. That would be nice - but I am afraid that the whole idea is but a quirk of the mind."

"Were I a politician, I would probably say that there is nothing better than a successful Jewish State in this area, a State of Western orientation. But I am not a politician and consider the state of things here contrary to the genius of Israel. I suffer from a feeling of

worry for you, which I find it difficult to formulate. Something is not as it should be - I tremble..."

It is, apparently, "Israel as a new empire" which worries Mr. Muggeridge. "Success is damaging both to the individual and to a State. We, the British, are only now getting rid of the consequences of having ruled over an empire - and some of the effects are there to stay."

Could he point to any effect of what he feared? "Let me just mention a minor symptom: the self-assuredness and arrogance with which the Israeli soldier takes one's documents for

verification. I have seen the same gesture in India, when British soldiers were the rulers there. I dislike it thoroughly."

What about the Arabs he had seen in this part of Jerusalem? "They are subdued, storing up feelings of resentment, not unlike the Indians during the British rule."

He was afraid that "you have your State, but you may lose your genius. You always had some miserable prophet shouting in the face of the Almighty: 'Your might is worthless, Nebuchadnezzar'. Where is your Jeremiah now?"

WOMAN'S HOLIDAY ADVENTURES IN CALCUTTA

by Melanie Lawson

the feather-duster makers!

Our cook would certainly think he was in paradise here in England, where the housewife can buy koshered, oven-ready birds. What a saving of time and labour! And the chickens - such a lot of schmaltz! But there's one thing that has been puzzling me. Since every chicken is equipped with at least one set of heart, lungs, liver, etc., why is it that by the time the bird reaches me it is minus its liver?

Because of the non-existence of kosher red meat, Calcutta Jews have, of necessity,

devised an extraordinary range of delicious recipes for serving up chicken. And since chickens in Calcutta are quite expensive, housewives are also expert in "stretching" the bird. I find this knowledge rather useful here in view of the high price of kosher chicken.

For example, we joint the chicken differently. Instead of the usual English four quarters - breast and leg - we separate the wing and the back from the top quarter and also divide the leg quarter into two - thigh and drumstick. In this way we have

eight portions of chicken. The back, neck, lower legs and gizzard are usually made into "Marag" - a traditional soup eaten with rice - and which contains all the vegetables available in season, including potatoes and tomatoes. However, it does not contain all the root vegetables normally used in kosher soup as these are available only for a short period in winter.

The drumsticks and wings are more suitable for curries, sweet and sour chicken - made with beetroot, tomato

or Bamya (Okra) - or any other "gravy" dishes. The breasts and thighs are preferably cooked for the traditional "Alloo Macchulla" (roast chicken flavoured with various aromatic spices) or chicken cutlets (equivalent to Chicken Maryland).

In this way it is possible to make from one chicken three basic dishes which are capable of many variations. So you see, with a little ingenuity your table can always create the impression of variety and quantity - and stimulate the appetite!



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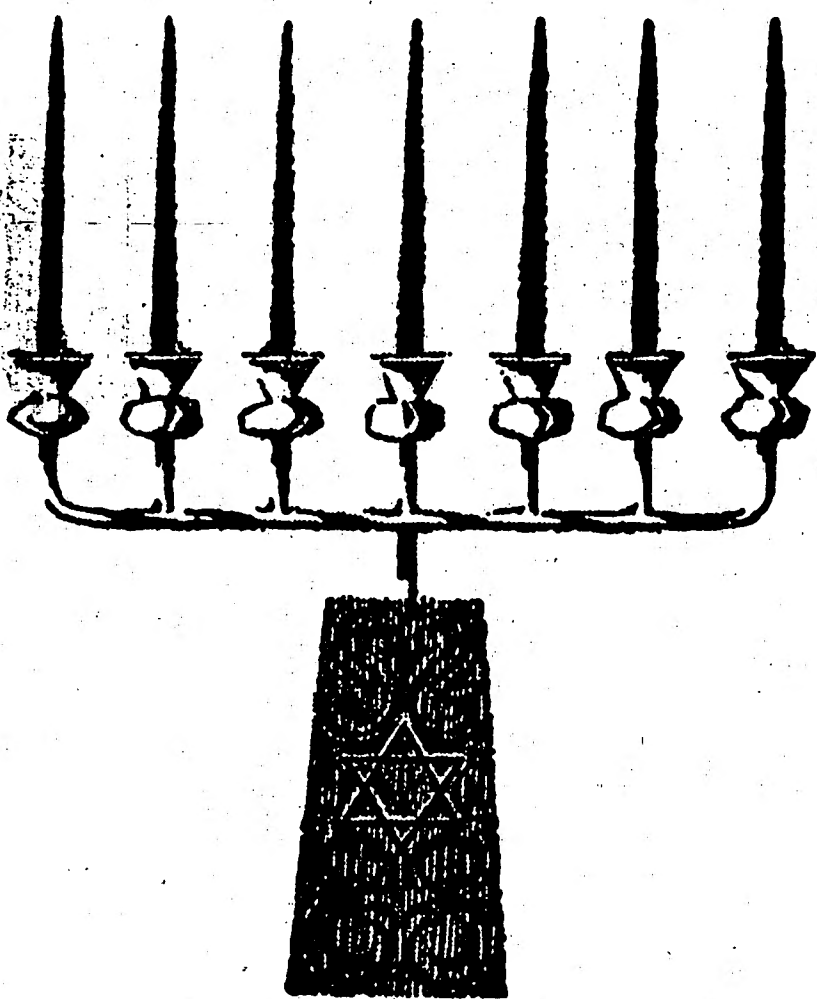
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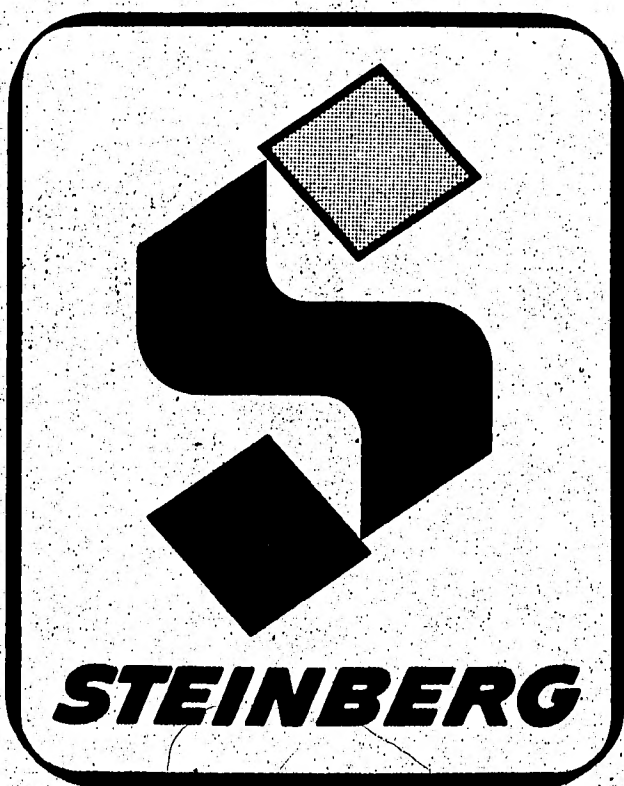
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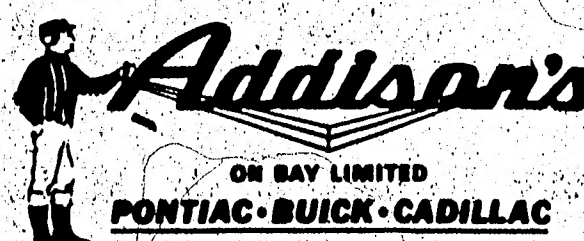


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JEWISH HISTORY

Basle, (JCN) "The Zionist movement's main objective must be the intensification of immigration to Israel, because this will help Israel's future security". General Itzhak Rabin, the Chief of Staff of the Israeli Defence Forces, said here.

He was addressing a meeting of Zionist leaders assembled to mark the 70th anniversary of the First Zionist Congress, which was held in the great hall of the Basle Casino on August 29, 1897 under Dr. Theodor Herzl, and where Sunday's meeting was also convened.

Speaking in Hebrew, General Rabin told his audience that Israel's June victory "has been the greatest military victory in the history of the Jewish people".

Dr. Nahum Goldmann, the president of the World Zionist Organisation, also addressed the meeting. He recalled how 50 years ago he had visited Basle for the first time as a journalist, and paid tribute to Swiss Jewry for its tremendous aid to Israel in the aftermath of the Six-Day War.

"The goal of Zionism is not only to foster a Jewish State but to help the Jewish people", he said. He added: "Let us not make a goal out of a tool - which is what the Jewish State is".

Today, he underlines, the integration of the Middle

East was not possible because of Arab intransigence. In ten to 15 years, four to five million Jews will be living in a part of the world surrounded by some 80 million Arabs, thus a big effort is needed to help bring such integration.

Israel will never be able to assure herself the security of the Jews in the world. The Zionist organisation must therefore take up this problem as its central task, Dr. Goldmann asserted.

Among those attending the meeting, which was opened by Mr. Zvi Lurie, a member of the executive of the Jewish Agency, were: Dr. H. Bernstein, president of the Swiss Zionist Organisation; Mr. Alfred Goetschel, president of the Jewish Community Council of Basle and vice-president of the Union of Swiss Jewish Communities; Dr. E. Wyss, president of the Ecclesiastical Mission in Jerusalem; Dr. S. Levenberg, the Jewish Agency representative in Britain; and Mr. Shmuel Bentzur, the Israeli Ambassador to Switzerland.

AGAIN WE FACE A RACE FOR SPACE

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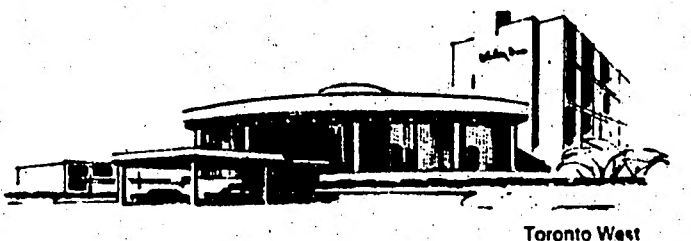
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Historic Venture

MIZRACHI YOUTH REBUILD KIBUTZIM OF GUSH ETZION

by Moshe Kohn

The original Kfar Etzion was situated on a hill known as Dahar el Kadis - the Holy Mount. At the beginning of the century the hill belonged to an Arab of the nearby village of Bet Umar, who had built a house there, but later sold the property because of financial difficulties. In 1928 the small estate was occupied by German Benedictine monks, who built a large roomy structure which came to be known as the German Monastery, and farm buildings. They hewed out cisterns, and planted fruit trees.

At about the same time, the Zikhron David Company, established by a group of Orthodox Jews of Jerusalem, acquired land in the vicinity and laid the foundations of a new settlement which they gave the Biblical name of Migdal Eder, which was to be a settlement for fruit-growing and dairy farming. Ten families settled on the land, building several wooden bungalows, a synagogue and a mikve (ritual bath). However, in the wake of the 1929 riots and the massacre of the Jewish community of Hebron Migdal Eder was abandoned and looted by Arab villagers. Soon afterwards, Shmuel Holtzman, a citrus grower of Rehovot, decided to establish a settlement there based on fruit growing, which would also be developed as a holiday resort. He bought the Migdal Eder land, as well as

scattered plots from neighbouring Arab villages, and established a settlement company. From the Russian Ecclesiastical Mission in Jerusalem he leased the Russian Monastery just east of the Holy Mount, and in 1935, a group of 40 Jewish workers was brought to the lands and quartered in the Monastery. The settlement was named Kfar Etzion in honour of the founder. (The German name Holtzman and the Hebrew word Etzion mean "woodman.") 1936 riots

But Kfar Etzion was subjected to vandalism and sniping in the riots that broke out in 1936, and at the beginning of 1937 it was decided to evacuate the village. The land was sold to the Jewish National Fund. Then, in 1942 the J.N.F. successfully negotiated for the purchase of the "German Monastery," whose monks had been interned by the Mandatory administration as enemy aliens. However, in the Land Regulations of the 1939 White Paper, the region was designated as one in which land transfer to the Jews was prohibited. This difficulty was overcome by the establishment of a company in which representatives of the J.N.F. and the monks held shares. Eventually, all the shares were turned over to the Jewish partners.

In April 1943, Kvatatz Avraham, a kibbutz nucleus affiliated with Hapoel Hamizrachi, organized in Poland nine years earlier and then occupying a labour camp near Kfar Pines, accepted the proposal of the Jewish settlement institutions to occupy the lands of Kfar Etzion for permanent settlement. The first to come were an advance group of 10 men and three women, reinforced by a squad of 12 youngsters serving in the Orthodox detachment of the Palmach. In July, the Mandatory Government established a Settlement

Police post at Kfar Etzion, equipped with 20 rifles. In January 1944, the J.N.F. planted a forest of 20,000 trees at Kfar Etzion, in honour of Rabbi Meir at Kfar Etzion, in honour of Rabbi Meir Bar-Ilan, leader of the Religious Zionist movement. Then the regional command of the Hagana, taking account of Kfar Etzion's isolated position, established a secret training base there.

In the summer of 1945 Kfar Etzion was reinforced by a group of Youth Aliya graduates, then a group from South Africa, followed by a number of halutzim from Egypt, and a group of young survivors of the Holocaust who had undergone halutzic training in Switzerland and Belgium.

In October 1945, Massuot Yitzhak, also affiliated to Hapoel Hamizrachi, was established a mile to the northwest. Named in honour of Chief Rabbi Herzog, this settlement consisted of young halutzim from Czechoslovakia and Hungary who had made their way to Palestine during World War II.

A year later Ein Tsirim was founded two miles north-east of Massuot Yitzhak. Its members were sabra members of Bnei Akiva, the Religious Zionist youth movement. The settlement was named after the small spring on its lands.

In February, 1947, Revadim was established half a mile west of Ein Tsirim. It consisted of members of the Misella training group of Hashomer Hatzair, who had undergone agricultural and military training as a Palmach unit. The name Revadim refers to the exposed strata or rock visible in the surrounding hills.

warn the settlers of possible attack.

A few days later Arab villagers started trespassing on the territory of the Bloc. Then on December 11, a convoy of four trucks carrying food and water from Jerusalem to the Bloc was attacked near Solomon's Pools, and ten of the 26 people in the convoy were killed - including four members of Kfar Etzion, and one each from Massuot Yitzhak and Ein Tsirim. The others were Hagana members from other parts of the country who were attached to the area.

From that day and until the fall of the Bloc, 245 persons fell, including members of the four Bloc settlements, the "35" Palmach fighters who were killed on their way to bring relief to the area, and other soldiers stationed at the settlements. Of these, 150 were killed in the final assault on the Bloc in the last two days before its surrender - an assault by the Arab Legion, with the participation of British officers and tanks, followed by many hundreds of villagers from the area who tagged along to loot, and also to murder a large number of settlers after the white flag had already been raised.

In the summer of 1947, the Etzion Bloc comprised an area of nine square miles. The total population of the four settlements was 450. Kfar Etzion had 220, including 65 women and 57 children; Massuot Yitzhak had 123, including 33 women and 12 children; Ein Tsirim had 38 boys and 17 girls; and Revadim had 53 boys and 21 girls.

HEROIC STAND
Following the fall of the Etzion Bloc on May 13, 1948,

a day before the State was declared, Yigael Yadin, then Chief of Operations, wrote that "the heroic stand of the defenders, the spirit of self sacrifice that inspired them, and particularly the high price they exacted from the enemy strengthened our confidence in ultimate victory. The stand (of the Etzion Bloc) diverted enemy forces threatening Jerusalem from the south, enabling the defenders of the city to consolidate their positions and to prepare for the attack of the Arab Legion, which now had to recuperate from its losses and reorganize its forces before attacking Jerusalem."

Yigal Allon, who had been Palmach Commander, wrote at the time: "The men and women of the Bloc fell not only in defence of their settlements and homes; they died to save Jerusalem. In the Hebron Hills they fought the Battle of Jerusalem and played a far more decisive role than if they had fought within the city itself."

And Abba Eban wrote in 1958, in an introduction to the book "Siege in the Hills of Hebron: The Battle of the Etzion Bloc" (New York, Thomas Yoseloff, 1958): "The men and women of these villages, whose temperament lay uniquely in peaceful pursuits, with scanty equipment fought against a savage assault by units of the Arab Legion, a regular army equipped with cannon and armour. After an epic resistance (which began in December 1947) they were finally crushed, becoming the first victims of an attack which the United Nations was to describe in solemn terms as an act of defiance against the law of nations and the judgment of the world."

DISCUSSING RESETTLEMENT OF KFAR ETZION - From left to right, M.J. Nurenberger, Editor of The Canadian Jewish News, and the Hon. Dr. Yitzhaq Rappaport, president of Mosad Harav Kook and member of the Foreign Affairs Committee of Israel's Parliament.

This photo was taken at Gush Etzion, ten miles south of Bethlehem. Nineteen years ago more than 200 defenders of these settlements fell here. They were brutally murdered after surrender.

Photo by: E. Rothschild

New Bank Notes

Jerusalem, (JCN) - Traits of famous Jews of modern times are to appear on new Israeli banknotes being prepared by the Bank of Israel for issue in two years' time. Albert Einstein will be shown on the 5 pound notes, and Chaim Weizmann on the 50 pound notes. In addition, there will be a 100 pound note for the first time. This will bear the portrait of Herzl.

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Jerusalem Post

"YOUNG IN DIASPORA NOT INTERESTED IN ZIONISM"

The following editorial appeared in the Jerusalem Post:

The Volunteer Movement set up by the Convention of 200 elected delegates representing the 5,000 volunteers now in Israel opens up new prospects for the future of these young people who came to Israel during and immediately after the Six Day War. It was, in fact, an attempt to improve, or perhaps set up, communications between the volunteers themselves as well as between them and the public bodies whose business it is to help them find their feet in Israel.

The first problem will be one of communication between the volunteers themselves. The War affected all Jews, both committed and uncommitted, either to identify themselves with Israel by making some contribution, whether in money or in volunteering to work to replace the men called up to fight. According to the statistics, more than half of the 7,215 volunteers who came here were members or graduates of Jewish youth movements. Most of the others came to Israel as a result of a simple and direct emotional identification with the State.

There was something like a geographical division. The majority of the volunteers from South America and South Africa have been members of Zionist youth movements, and in most cases their coming to Israel was advanced by the War. On the other hand quite a number of the young people from England, North America and Europe have rationalized their coming and represent it as solely a desire to serve the cause of a hard-pressed country, as an earlier generation went to Spain, and only incidentally as Jews.

In his report on the interviewing project he has been carrying out on the volunteers due to go back during September and October, Dr. Hanoah Rinoth stated that he had found that we are dealing with a "new generation." This is a generation which has grown up with the awareness of the State of Israel as a fact and it is this youth which has come for the first time in large numbers. Previously those who have come to settle in Israel have been either determined Zionists or people seeking a haven from persecution. But once the tension died down these young people were faced with a dilemma. Now that their service no longer seems to them to be essential (although when talking to them Labour Minister Yigal Allon assured them that their help will be needed for a long time to come), they are, in effect, left with the alternative of going home or deciding to settle in Israel as immigrants, at the end of their period of service. So far, as Dr. Rinoth's survey has shown, about 40 per cent have gone home, without any intention of returning.

The young people themselves say plainly they are not willing to listen to "Zionist" propaganda. The main call was for clear and accurate information on job opportunities and training available. After that, they will make up their own minds. The volunteers do not want to be persuaded and cajoled into settling. Give them a project, outline it clearly, tell them what is required of them - in the bare truth - and then let them decide for themselves.

If the newly-established Volunteer Movement serves to present Israel's case for a large-scale immigration from the West to the young people of their own age in terms that they are able to understand they will have helped open a new era in Zionist education. The resolutions adopted by the Conference calling for increased aliyah, for better Jewish education and more information about Israel is in essence a Zionist programme. Perhaps the volunteers who were brought here by the Six Day War might succeed in introducing some new life into the moribund Zionist organization. Each generation has its own Zionism.

WILDLIFE FILM SERIES

Audubon Wildlife Films begins its 22nd season, sponsored by the Toronto Field Naturalists' Club.

Tuesday, Oct. 10th, shows Land of the Giants; Tuesday, Nov. 21st, Three Seasons North; Tuesday, Jan. 9th, Scandinavian Saga; Tuesday, March 12th, Queen of the Cascades; Tuesday, April 9th, These Things Are Ours. All presentation at Eaton Auditorium.

Return Tiara To Church

Jerusalem, (JCNS) The Israeli police returned to the keepers of the Church of the Holy Sepulchre in the Old City, the golden tiara which was stolen from a statue of the Madonna in the church on August 3.

The police found pieces of the tiara in various Tel Aviv jewellery shops.

They were re-assembled and the tiara returned intact.



DR. SACHAR AT CAMPUS

Israelis in Germany

Duesseldorf, (JCNS) A group of 25 Israeli youth welfare workers have arrived in West Germany to study its youth institutions and their activities. They will also discuss problems of visits by young people between the two countries at the invitation of the West German Association for International Youth Exchanges.

BRANDEIS PRESIDENT RESIGNS

New York, (JCNS) - Dr. Abram L. Sachar, the founding president of Brandeis University, has announced that he will resign within two years.

The Board of Trustees, upon accepting his request to step down from the presidency, announced they would create the post of Chancellor for him to occupy as soon as his successor was found.

Dr. Sachar, who is 68, said the reason for his resignation was "to get above the routine" and "return to the ivory tower". He said he hoped his retirement would give him time for writing and research and for participation in national commissions and assignments "that serve American life".

He has been president of Brandeis University since its foundation in 1948. During his presidency, the university student body has grown from 107 to over 2,400, and the rapid rise of new buildings on the campus

once earned him the wry remark that he had an "edifice complex".

A historian and professor of history, Dr. Sachar was born in New York City, brought up in St. Louis and granted a doctorate in philosophy at the University of Cambridge in 1923. His book "History of the Jews" is in its 19th edition.

STANDARD LITURGY DEMANDED BY YOUNG

Jerusalem, (JCNS) - Israel's rabbis and other religious leaders have been criticised for what the first national conference of the Union of Youth Synagogues has described as their failure to display the requisite attention to the needs of Israel's youth, in spite of the spiritual awakening accompanying the Six-Day War.

The conference delegates meeting this week at a yeshiva in the Old City of Jerusalem, asked the Chief Rabbinate, in another resolution, to issue a standard liturgy, which would help to unite Israel's Ashkenazi, Sephardi, Yemeni and other communities.

They also urged the abolition of offerings during the Reading of the Law and they praised the heroism and devotion to "God's sanctification" during the war of Brigadier-General Shlomo Goren, the Chief Rabbi of Israel's Defence Forces.

A large front page advertisement, headed "Don't be Afraid", and signed by Rabbi Zvi Yehuda Kook, the son of Rabbi Abraham Isaac Kook, the late Chief Rabbi of Palestine, was published in yesterday's issue of "Hatsotef".

It said that any attempt to deprive Israel of parts of her regained homeland would come to nothing and it quoted the prohibition for the transfer of holdings in the Holy Land to non-Jews.

They also urged the abo-

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When the shofar sounds

In the days of the shepherds on the slopes of Sinai, the ram's horn called the sheep back to the flock.

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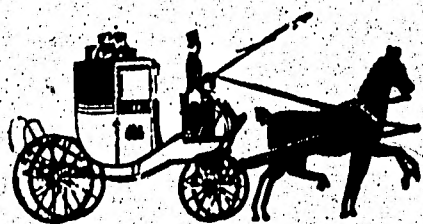
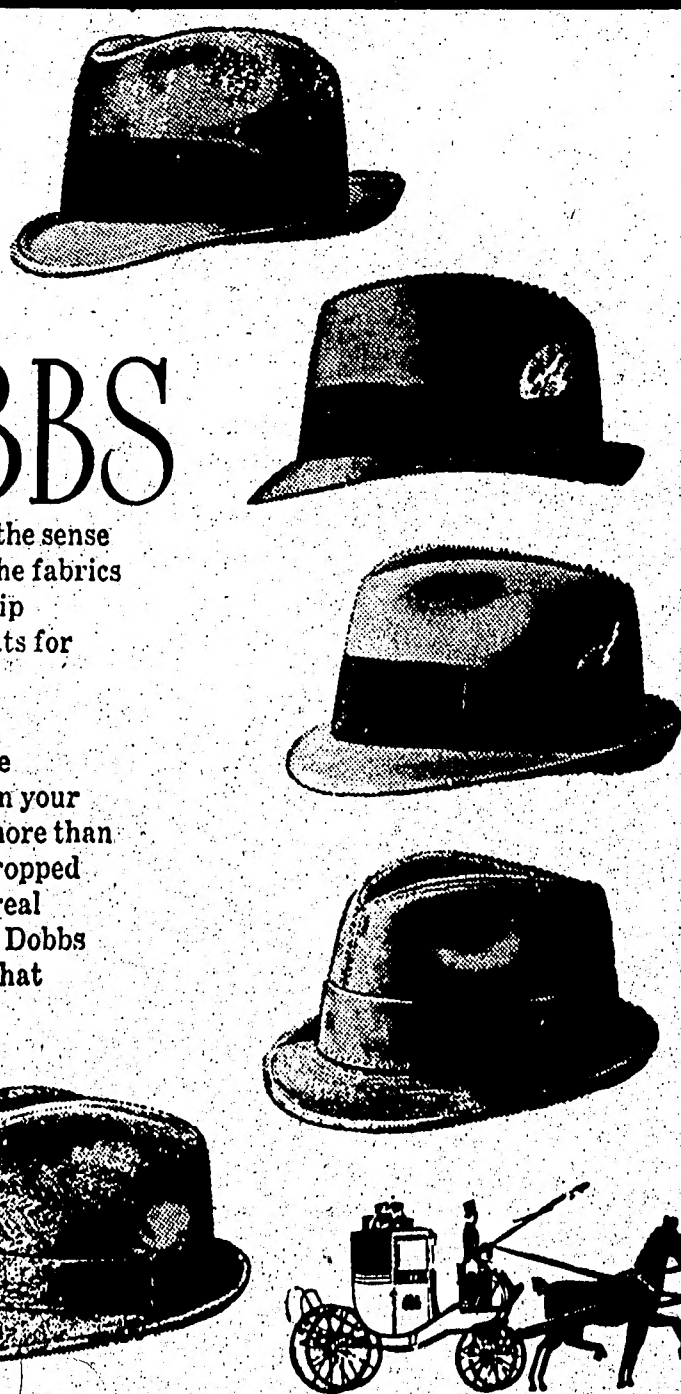
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The Living Community

On The Treshold Of 5728

Toronto is becoming slowly but surely the leader in the Jewish community of Canada. It is dynamic, well organized, dedicated to the proposition which today unites the majority of Jews the world over: be the vanguard of embattled Zion and secure Jewish existence in the Diaspora through education.

Thus it is not surprising that on the eve of this New Year the community leadership has taken up the greatest challenge facing it: reorganizing the structure of the United Jewish Welfare Fund which represents the total Jewish community.

We understand that the annual UJWF meeting on October 23rd will be devoted to the discussion and probably adoption of recommendations for constitutional changes in the very structure of this community.

As the members of the constitution committee themselves declare, these changes proposed by them may or may not represent the total answer to the needs of our time. Yet they definitely are a milestone in the direction of updating our organized Jewish society.

It has been said by many—in these columns as well—that, while we of this generation have lived to see the greatest miracle in Jewish history, this marvel has occurred because, in the famous dictum of the Rabbis of Old, the people of Israel have refused to rely upon miracles. They have built the most modern army. No matter what department in Israeli government may suffer from partial neglect, its defense forces are second to none.

Our power of resistance against assimilation in the Diaspora is a united Jewish community with the clear purpose of safeguarding our existence. But, in order to be potent, such an organized community must function in terms of the twentieth century and according to the experience of North America. We have maintained this upon many an occasion, nor have we changed our minds—that our society here cannot remain organized effectively if based on the model of pre-

World War II Poland or Hungary. This is North America. And in North America the Jewish generation that counts—the new generation, the generation that has demonstrated such unbelievable affinity with the people of Israel—is not interested in groups and “politics” which play a divisive role but is concerned with the essence of what Judaism and Jewishness mean.

Our Jews here are organized in synagogues of different trends; they are interested in Jewish philanthropy; they believe in Hebrew education. But they do not give a hoot for those who perpetuate organizations outmoded in this land where efficiency is a prerequisite for any successful venture.

Thus the announced constitutional changes in the structure of Toronto's United Jewish Welfare Fund, as we see them, may recognize the role and merit of community leaders who individually and by representing a group have earned the right to be consulted on community matters.

At the same time, the United Jewish Welfare Fund, which represents the total community, becomes officially what it always has been—the Kehilla.

Its Council, which is the chief innovation in the fabric of the UJWF, will comprise the representatives of the Canadian Jewish Congress and the members of the rabbinic as well as delegates chosen.

The experiment now being undertaken in Toronto probably will influence Montreal and other communities in the direction of reorganization. It may lead to a national organization of this kind and, we hope, may result in the total involvement in Jewish life of those who want to be Jews.

The Canadian Jewish News takes singular pride in the announcement of these plans for the reorganization of our community. We—and we say this without modesty—have not labored in vain. We have contributed to the Jewish consciousness of this great center of our people as we have helped propagate the ideal of Jewish solidarity.

This living community is our objective. We shall fight for it.



WORLD ON THE EVE OF YEAR 5728

Leader Is Caught

Tel Aviv, (JCNS) A roundup of suspected terrorists, following the series of sabotage incidents has already resulted in the arrest and detention of more than a hundred men, including Mustafa Hamais, who is believed to be one of the leaders of the Palestine Liberation Front. Hamais is a member of a well-known family in Hebron. His arrest is thought to have dealt a heavy, though not fatal blow to the organization.

The authorities are hesitant about using a special, quick procedure to try the men, as well as about demanding the death penalty, although public opinion and a majority of the Cabinet are in favour of executing those found guilty as an example to others.

The army blames Syria for training, equipping and otherwise supporting the terrorists, and says that this is the new form of warfare that Syria intends to pursue in conformity with her theory of “a popular war” against Israel.

Many terrorists have penetrated the West Bank from Jordan, after training in Algeria and attending a sabotage course in Damascus. About fifty of them are among those arrested.

Political circles suspect Jordan of giving passive aid to the terrorists.

The chief instigator of the abortive strike in East Jerusalem and the West Bank of September 19 and of other hostile activities was identified as the region's leading Moslem cleric, Abdul Hamid Sa'eh. He was deported to Jordan at the weekend. Sa'eh was former president

George Brown "Rejects" Direct Talks

United Nations, New York, (JCNS) The expected statement by Mr. George Brown, the British Foreign Secretary, calling for a special United Nations representative to deal with the Middle East issue, was made last night. Mr. Brown said the representative would be charged with making direct contact with the parties in the dispute.

In an obvious rejection of Israel's position that direct negotiations were the only way to achieve a peace settlement, and without even mentioning the phrase “direct negotiations”, Mr. Brown stated that a U.N. “presence” could be crucial as a first step towards peace. A Middle East settlement “can only come through the U.N.”, he added.

Linking Israel's withdrawal with Arab recognition of Israel's right of existence and security, Mr. Brown emphasized that the U.N. must work for “a durable peace”. Departing from his written text, Mr. Brown referred to the implications of the announcement for the establishment of settlements in occupied territories as “clear and disturbing”.

Students In Gaza Back In School

Tel Aviv, (JCNS) - While the Jordanian-inspired school strike on the West Bank continued to enjoy a certain measure of success, schools in the Gaza Strip have reopened with the attendance of all 1,400 teachers and about half the pupils. The remainder of the pupils are expected to turn up for lessons during the next week or so. The full turn of the teaching and administrative staffs was welcomed by the military authorities as a pleasant surprise.

WARNING

London, (JCNS) The elements which brought success to the Israeli Air Force in the Six-Day War might not be present in a future major conflict between the Arabs and the Israelis, particularly if the Russians assumed control of the Arab war machine. This warning was given last week by Wing-Commander Asher Lee, author of books on air power and an adviser to Sir Winston Churchill during the Second World War. He was addressing the Friends of the Kibbutz at the Hannah Karminsky House, Swiss Cottage, London.

After paying tribute to the Israeli Air Force, he spoke of the dangers if Arab forces were in future controlled by the Russians. They would probably spread out the aircraft into different Arab States and move them about constantly to disrupt Israeli intelligence.

Speaking of the Israeli difficulties in obtaining arms, Wing-Commander Lee said that Israel had no guaranteed source. She might find herself unable to obtain any long-term assurance of weapon supplies and, because of this, she would have to make atomic weapons.

Algerians

Paris, (JCNS) “Resistance”, the clandestine organ of the anti-Boumedienne opposition (O.R.P.) has strongly criticised an anti-Jewish broadcast on the official Algerian radio service.

It singles out a series of broadcasts by one Bouzidi, which, it says, were inspired by “the most primitive, heinous and vulgar racism”. The bulletin declares that means other than anti-Jewish propaganda must be found to fight Zionism.

Sermon for the week

THE YEAR

By M. M. Schneerson

We stand at the conclusion of the year 5727, a year of Hakhel — the special Mitzvah which was observed once in seven years, in the post-Shemittah year, requiring the gathering (“Hakhel”) of the people, men, women and children, in the Beth Hamikdash, for the purpose of strengthening and stimulating them in their adherence to Torah and Mitzvos with Yiras-Shomayim.

Like all matters of Torah, Toras Chayim (“instruction in living”), the precept of Hakhel, too, is reflected in various aspects of the daily life. One such aspect will be the subject of this message — in connection with the present days of introspection leading to conclusions and resolutions which are the prerequisites for the new and better year in all respects. But first, some prefatory remarks:

Human life expresses itself in three general forms of activity: thought, word and deed.

There is an accepted rule that no thing can become totally extinct. It applies also to human thought, word, and deed. This is to say that the thoughts, words, and deeds of yesterday, and of the day before, and prior to that, do not vanish without trace; their influence lingers on, affecting the shape of things of today and tomorrow, as evidenced in actual results, both in regard to the self and to the environment.

Another point in this connection is this: Although at first glance it may appear that an action in the past is no longer under human control; the past is gone, and no person can retrieve it and alter it — this is really not so. For G-d has given man a Divine power — by means of Teshuvah — to alter not only the course of the future, but also the power directly to affect the past as well: to change it, even to the extent of reversing it altogether, so much so that “willful transgressions are deemed as inadvertencies” and can, moreover, be converted into positive accomplishments.

Finally, yet another point. There are things which — at certain times — are expressed with more vitality and feeling than at other times. And this brings us to the special significance of Hakhel at this moment.

Every year at this time the Jew is called upon to take account of all his thoughts, words and deeds during the outgoing year, with a view to preparing himself for Rosh Hashana — when he accepts upon himself the absolute sovereignty of the Creator of the World and King of the World. If such preparedness is called for in any year, surely this should be done with even greater dedi-

cation and devotion at the conclusion of the Hakhel-Year. For the significance of Hakhel, in a spiritual sense, is that it indicates and demands the gathering of all one's thoughts, words and deeds, in order to orientate them toward, and place them in, one's inner “Beth Hamikdash”, with wholehearted submission to the King's command — the Will of G-d.

This year, at the conclusion of the Hakhel-Year, every Jew must undertake a special “stock-taking” in the spirit of Hakhel, with a firm resolve to:

- Change those thoughts, words and deeds in the daily life which require a change;
- Repair and improve those which require more perfection;
- And instill more enthusiasm and vitality into those which, though accomplished to perfection in relation to the spiritual level in commonplace months, are yet to be revitalized in the spirit of the present moment, on the eve of the “Coronation” of the King, when all thoughts, words, and deeds must be on quite a different plane of exaltation;
- To the extent of realizing the full revelation of G-dliness in the personal life, in the environment, and in the world at large —
- In accord with our prayer: “O, extend Thy reign upon all the world, that (every creature) know... understand... and declare: G-d, the G-d of Israel, is King, and His Kingship ruleth over all!”

Reflecting deeply on the truth that nothing need be given up as a total loss, one can see that there is no basis for sadness and despair, not only in relation to the future, but even not in relation to the past. On the contrary, in the fullest assurance that G-d watches over each and every one, and aids every good intention and deed, everyone can embark upon his or her, preparedness for the new year with complete confidence. And even if certain matters in the bygone year give cause for profound regret, there is, at the same time, the overriding joy in the realization that the Almighty has given man the ability to convert even willful transgressions (G-d forbid) into accomplishments. It is also self evident that when something is done with joy and confidence, it is accomplished with a greater measure of success.

May the Almighty help each and every one, man and woman, in the midst of all our people Israel, to take advantage of this opportunity in the fullest measure, and with joy and gladness of heart.

The above is a special New Year essay by the Lubavitcher Rebbe. The English version by Dr. N. Mindel.

Alleged Nazi Activities By Soldiers

Duesseldorf, (JCNS) The United States military authorities have opened inquiries into the activities of a number of American servicemen who are reported to be members of the American Nazi Party of the late Lincoln Rockwell and to be propagating their ideas among their colleagues and the West German public, according to informed circles in Frankfurt.

An American military court in Frankfurt sentenced a soldier to three months' imprisonment recently for refusing an order to stop Nazi activities.

Bobby Pace, a 21-year-old medical orderly, whose unit is stationed at Augsburg in South Germany, is said to be the “plenipotentiary” in Europe of the American National Socialist White People's Party.

He is a former bodyguard of the late Lincoln Rockwell and he has repeatedly expressed open admiration for Hitler.

United States soldiers are not banned from membership of the American Nazi Party, which is not included in a list of subversive organizations.



"You know, George, we could do with the services of General Moshe Dayan even more urgently than the Israelis!"

DAILY EXPRESS, LONDON

Canadian Opinion ISRAEL AND CHRISTIANS

The following editorial appeared in the Toronto Telegram:

An editorial in the current issue of the United Church Observer, written by the editor Dr. A.C. Forrest, condemns Israel as "harsh, inhumane treatment" of the Arab refugees.

Dr. Forrest is of course, entitled to his views, but they should not be taken as reflecting the attitude of thousands of United Church members.

By his own admission he represents a minority among Christians. "On the whole," he says, "the Western and Western churches seem to be pro-Israel."

Nevertheless, he claims objectivity because of his recent visit to both sides in Middle East dispute and because of his role as emissary of the National Council of Churches in the U.S., a body whose sole interest is justice and compassion.

Unfortunately, Dr. Forrest's editorial serves neither aim, for it makes little attempt to balance the mistakes, errors, failings and sins of both Israelis and Arabs.

One of the reasons, he maintains, that Arabs do not receive the sympathy they deserve is that "Israel public relations are odd; Arab PR is very bad."

It is, of course, irrelevant from the viewpoint of the essential mission of the church to determine whose side is better presented. A low frequency ratio is a poor test of validity.

The charge of Zionist ubiquity is a subjective one and could very well originate in bias.

More to the point is Dr. Forrest's charge that for 19 years Israel has flouted a U.N. resolution to the effect that the refugees should be allowed to return to their homes in Israel territory or be compensated.

He is so sure of Israel's across-the-board guilt that it doesn't seem important to balance this with the fact that time and again Israel has offered to negotiate the issue with the Arab states, to compensate the refugees for property lost, to help relocate them.

But the Arabs refuse to negotiate. They will not be content, even now after three wars, until Israel is destroyed.

Since the Six-Day War last June, Israel has received thousands of refugees, despite the fact that King Hussein of Jordan publicly counselled them to become "a thorn in the flesh" of the victors.

It was the same Hussein who, before the last Arab-Israeli war he helped to initiate, accused Arab leaders, as distinct from their people, of "irresponsible, ridiculous and even criminal" misuse of the refugees as "pawns for their own selfish political purposes," and called on the Arab League for a constructive approach to the problem.

Yet now he lays compassion aside and imitates the leaders he formerly condemned. Is it any wonder that many refugees, according to the Red Cross, are fearful of returning to their homes in the west bank to become involved again in hostility and rivalry?

The world has a right to expect magnanimity and vision from Israel, whose people surely understand better than most the agony of the refugee. But there can be no real opportunity for such gestures as long as Arab chieftains prefer to play power politics with human misery.

Christian organizations are doing splendid work in the Arab world, in education and relief activities. It is an effort worth expanding. But it can fail if they do not find the will or the vision to cross the lines of conflict with a reconciling Gospel and a ministry of healing for all. It is a thought Dr. Forrest may well contemplate.

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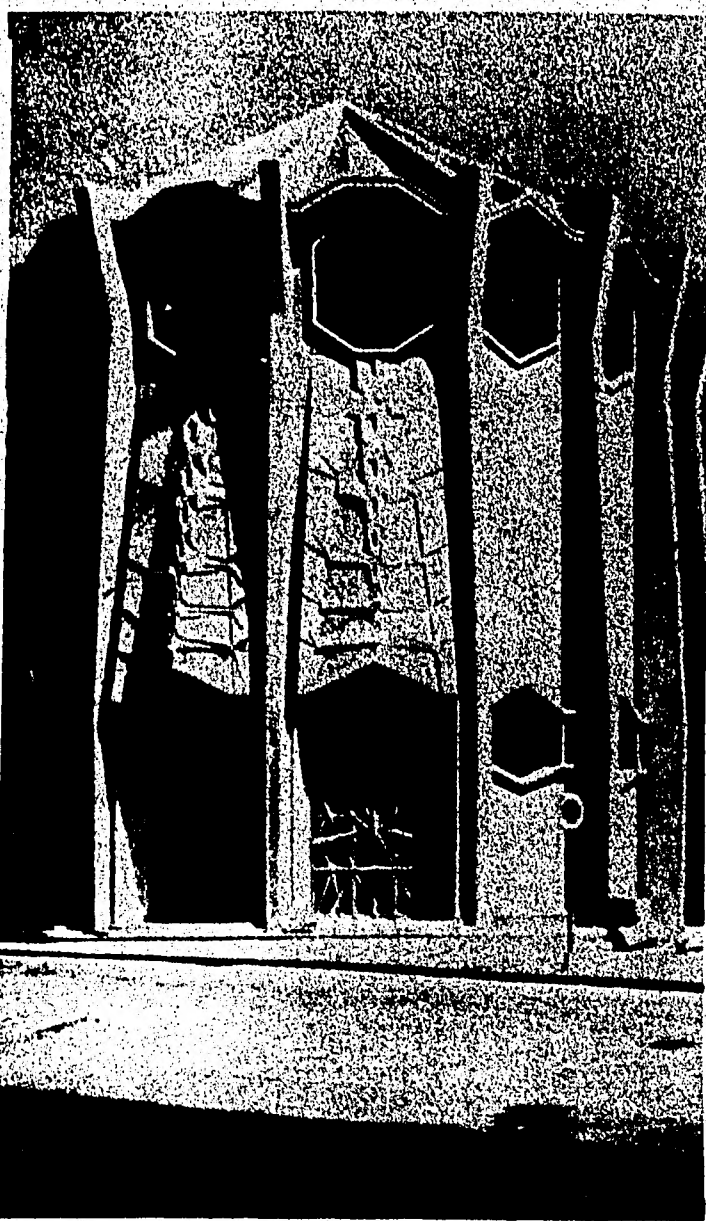
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ISRAEL HISTADRUT CAMPAIGN CENTRAL REGION

The Officers and Executive of the Israel Histadrut Campaign of Ontario wish all our chaverim, friends, co-workers and contributors a very healthy and happy New Year. We express our heartfelt thanks for the support which was given in the past, and hope that with renewed efforts we will face the future.

It is our fervent hope that the New Year will bring Peace and Prosperity to our brethren in Israel and peace will prevail in the world.

RALPH ROTMAN — Toronto Chairman
MAXWELL SAUDER — Hamilton Chairman
DR. ALEX BAKERSPIGEL — London Chairman
MORRIS TABACHNICK — Windsor Honorary Chairman
GEORGE STEINHOUSE — Executive Director
JACOB EGIT — Fraternal Director

לשנה טובה תכתבו

I prostrate myself with my face to the ground, since nothing lower exists; I humbly cast myself down before the Most High, who is the highest of all high.

O, wherewith shall I meet His countenance? If with my spirit, comes it not from Him? If with my choicest flesh? He gave it life, and man has naught that is nobler than his soul. There is no end and no beginning to His greatness — how can my tongue extol Him? Much farther is He than the heavens of the heavens, yet near to my flesh and bone.

Behold, I come to thee, my God, because there is none beside Thee than can benefit. Have not all the hosts of heaven created by Thy hand? How shall I, then, seek help from them? Is not the help of all created things in vain? A slave can flee to none for refuge, but unto his master who acquired him.

Why should I expect to know aught, knowing that Thou hast created me for my good. Thy loving kindness are more than can be told, but my sins exceed the sand. How shall I lift up mine eyes unto Thee, since my eyes also have grievously transgressed? What more shall my lips utter in response, since also they have dealt very wickedly?

Abraham Ibn Ezra (1088-1164), translated by Benzion Halper, From: "Post-Biblical Hebrew Literature, An Anthology" (JPSA).

God, I know that for those who beseech Thee, the good deeds that they have done before intercede with Thee, and the righteousness that they have raised up.

But I have no deeds, I am stripped and empty, like a plucked vine.

There is no righteousness in me, and no rightness, no pity and no honesty.

No prayer and no supplication, no innocence and no faith.

No righteousness and no good quality, no worship and no repentance.

Therefore, let it be Thy will, O Lord our God and God of our fathers, sovereign of all the worlds, to have pity on me and be near to me. To visit me with the visitation of Thy will, to bear to me the light of Thy countenance, to let me find Thy grace.

And do not recompense me according to my deeds, nor make me the reproach of the foolish. In the midst of my days do not take me away, and do not hide Thy face from me. Cleanse me of my sins, and do not cast me from Thy countenance.

Let me live with honor, and after that with honor take me.

And when Thou shalt take me out of this world, bring me in peace to the life of the world to come.

Thine is the mercy, O God, in all the good which Thou hast vouchsafed to me and which Thou wilt vouchsafe to me until the day I die.

And for all this I must praise and laud and glorify and exalt Thee.

Mayest Thou be praised by the mouth of Thy creatures, and sanctified by the mouths of those who sanctify Thee.

Unified by those who declare Thy unity, glorified by those who glorify Thee, exalted by those who exalt Thee.

For among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

Solomon Ibn Gabirol (1021-1058), "Keter Malchut" translated by Bernard Lewis, (Valentine, Mitchell).

ANNUAL MEETING

UNITED JEWISH WELFARE FUND OF TORONTO

MONDAY, OCTOBER 23, 1967.

8:00 P.M.

AT BETH TZEDEC SYNAGOGUE

The entire community is invited to attend.

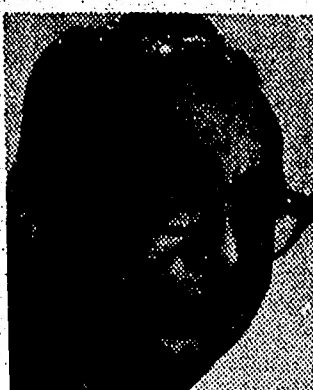
The Annual Meeting will be asked to ratify and confirm By-Law number 100, being a By-Law to repeal the existing General By-Law of the United Jewish Welfare Fund and provide for new general "constitutional" provisions.

(Copies of the said By-Law number 100 are available at the office of the United Jewish Welfare Fund, 150 Beverley Street).

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NAZIS GUARD EGYPTIAN JEWS

Tel Aviv, (JCN) Israeli newspapers gave prominence to reports from Washington, which quoted East European sources for the information, that former S.S. AND Gestapo men employed by President Nasser were guarding Egyptian Jews still held in camps and prisons. The Germans had taken Egyptian names and had tried to pass as Egyptians, the reports stated.



Synagogue Honour Roll

High Holy Day Appeals State of Israel Bonds



SID STARKMAN, President, Adath Israel Congregation, Rabbi is Ervin Schild and Israel Bond Chairman is Irwin Frohman.



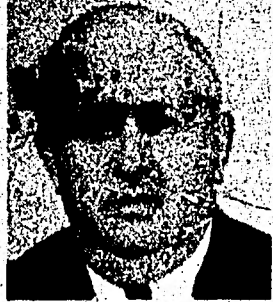
ISRAEL COHEN, President, Anshei Minsk Congregation, Rabbi is Dr. David Wilf and Israel Bond Chairman is Wilf Chait.



BEN KATZ, President, Beth Israel Congregation, Israel Bond Chairman is Abe Appelbaum.



LOUIS WAXMAN, President, Beth Jacob Synagogue, Rabbi is Dr. Moses J. Bura.



SAM ROSENBAUM, President, Beth Raddom Congregation, Israel Bond Chairman is Abraham Glass.



FRED GANZ, G.C., President, Beth Shalom Congregation, Rabbi is Dr. David Monson and Israel Bond Chairman is F. Cadesky.



HAROLD A. COHEN, President, B'nai Israel Congregation, Rabbi is Albert Japansheim and Israel Bond Chairman is Jacob Adler.



IRVING FELDMAN, President, Clanton Park Synagogue, Rabbi is Dr. N. L. Rabinowitch and Israel Bond Chairman is Dr. Norman W. Shaul.



MAYER MANDEL, Israel Bond Chairman, Farband Labour Zionist Order, President, Hy Kirshenbaum.



MORRIS ROSEN, Israel Bond Chairman, Rabbi Gertner's Congregation, Rabbi is C. H. Gertner.



MORLEY J. PAPP, President, Holy Blossom Temple, Rabbi is Dr. W. Gunther Plaut and Israel Bond Chairman is Samuel F. Bachar.



KALMAN OELLER, President, Keltzer Congregation, Rabbi is E. Emanuel Schachtel.



HARRY PEARLSTEIN, President, Mechitsei B'nai Israel Congregation, Rabbi is Israel Bond Chairman.



LOUIS L. PENKELL, President and Israel Bond Chairman, North Bayview Talmud Torah Congregation.



BEN M. WAX, President, Pride of Israel Temple, Rabbi is Aaron Zimmerman.



MORRIS G. GOLDENBERG, President, Shalom Synagogue, Israel Bond Chairman is Morris Prostky, G.C.



JACK ROSS, President, Shearal Talmud Congregation, Rabbi is J. Rosenzweig, Israel Bond Chairman is Leon Joseph.



DR. BERNARD J. SHAPIRO, President, Temple Sinai Congregation, Rabbi is Jordan Pearlson and Israel Bond Chairman is S. Freedman.



A. SUL KLING, President, Torah Emeth (Barboursville) Congregation, Rabbi is Dr. David Och, Israel Bond Chairman, M. Haysbeum.



LEWIS J. E. MOSES, President, Torah Emeth (Viewmont) Congregation, Rabbi is Marcus Och, Israel Bond Chairman, J. Friedman.

Returns Decoration

Buenos Aires, (JCN) Dr. Nina Tenenbaum, of Buenos Aires has returned her Polish military decoration, the Grunwald Cross, in protest at Poland's anti Israel attitude in the wake of the Six-Day War.

Her brother, Mordecai Tenenbaum-Tomarooff, was posthumously awarded the same decoration for his heroism as one of the commanders of the Bialystok Ghetto Uprising during the Second World War.

Newest Paris synagogue, Rue de la Roquette.

Arab Mayor Protests

Tel Aviv, (JCNS) - Hilmi Hanin, the Mayor of Tulkarm, has denounced Arab terrorist outrages but, at the same time, has protested against the demolition of houses in reprisal.

"What crime have villagers committed if footprints lead to their village?" he asked. "It is up to the Army to improve their methods of control instead of charging peaceful villagers with res-

pensibility for crimes in which they have had no part". He said that, after the derailment of a train near his town, he had asked permission for a delegation of West Bank mayors to go to Cairo and ask the Arab League to curtail terrorism.

The mayor added that a solution to all problems could be found in negotiations with the Government of Israel - once the Army evacuated the West Bank.

92-Year-Old Czech Rabbi At Terezin

PRAGUE, (JCNS) -- About 400 people attended a memorial service for the victims of the wartime Theresienstadt concentration camp held this week in the cemetery of the former Ghetto here. It was conducted by

the 92-year-old Chief Rabbi of Czechoslovakia, Dr. Richard Feder, a former inmate of the camp, who spoke for about an hour and a half.

The Rev. Alexander Singer, the minister of the Jerusalem Street Synagogue in Prague, also officiated.



Soldiers still patrol in the Old City of Jerusalem, a precaution against increasing Arab terrorism.

Editor resigns after Soviet Jewry row

The suppression of an article on Jews in Russia was one of the reasons why Mr. Stowers Johnson, headmaster and author of travel books, has resigned as editor of the "Anglo-Soviet Journal."

The article was written by the singer, Mr. Martin Lawrence, treasurer of the Society for Cultural Relations with Russia, which publishes the "Journal."

Mr. Johnson told me that the article, entitled "Vergels comes to Britain," was based on the experiences of Mr. Lawrence's recent visit to the Soviet Union.

Officials of the society, Mr. Johnson said, had opposed the publication of the article on the grounds that it would raise the whole question of Jews in Russia.

They claimed, Mr. Johnson added, that only Mr. Vergels, editor of "Sovietish Heimland," a Yiddish periodical published in Moscow, should write articles on

the subject and had instructed him to ask Mr. Vergels for such an article.

Mr. Johnson described the attitude of the society officials as "acquiescent" and sympathetic to the actions of Soviet authorities in this regard, which was to conceal important information on the subject.

Mr. Lawrence's article on Soviet Jewry, Mr. Johnson told me, was a little naive for the author had obviously not realized the intention of Soviet authorities to suppress the matter.

"If the Soviet authorities did this," he added, "it was entirely their matter, but in Britain we should speak out."

Mr. Lawrence told me that he could see no reason for the suppression of his article because he had given no evaluation of the position of Jews in the Soviet Union at all.



Ben-Gurion and Peres

Dayan, Peres "Astonished" By Ben Gurion

Jerusalem, (JCNS) An open rift occurred inside Rafi between David Ben-Gurion, its founder, and the party's "Young Turks" when the former Israeli Premier attacked Mr. Eshkol, the Prime Minister.

The fact that Moshe Dayan, the Rafi Minister of Defense, was present, did not deter Mr. Ben-Gurion in his criticisms.

Mr. Dayan and Mr. Shimon Peres, the secretary-general of Rafi, were astonished when Mr. Ben-Gurion accused the Government of discrediting the memory of the ones who gave their lives for their country by "criminally neglecting" the settlement of the Old City of Jerusalem and the area east of the city.

Mr. Ben-Gurion was addressing the Rafi central committee which met to approve terms of the establishment of a united Israel Labour Party.

Mr. Ben Gurion also declared that he would not join the new party even if the Rafi leadership unanimously approved a merger with other parties. The final decision on this was postponed to Wednesday in an effort to placate Mr. Ben-Gurion and save him from the political wilderness while Rafi merges with Mapai.

Plans for the establishment of a united Israeli Labour Party between Mapai, Achdut Avoda and Rafi parties received a setback earlier this month when Achdut Avoda informed mapai that the projected merger was possible only on the basis of the original Achdut Avoda-Mapai terms which were rejected by Rafi. Technically what has delayed a merger is lack of agreement on the timing and composition of the first national conference of the united Labour Party, after Achdut Avoda had rejected a compromise by Mr. Pinchas Sapir.

SPIES

HAIFA -- Two Galilee villagers were yesterday charged with going to Jordan after the Six Day War as refugees and returning as spies for Jordanian intelligence. They face a possible life sentence.

Omar Ahmed Tewfik Fa'ur, 19, of Sha'ab village, went over Allenby Bridge on August 10. After his arrest by the Jordanian authorities, he allegedly gave an intelligence officer security information, and agreed to return to Israel as a paid spy. He was arrested by the Israel security services on August 30. He told District Court President Azoulay he was coerced into accepting the espionage mission.

Tarik Hamudi Safuri, 21, of Shfaram, went to Jordan on August 6 via the Damiya Bridge and applied to join the Jordanian Army. He was arrested, and gave his interrogators security information. After he agreed to spy for Jordan, he crossed the Jordan, and was arrested in Israel at the end of August.

Safuri told Judge Azoulay he admitted everything, and just wanted to get the trial over as soon as possible.

JERUSALEM -- A 17-year-old Jewish boy from the Katamon quarter of Jerusalem went on trial on charges of working for Jordanian Intelligence. The youth, Eliezer Levy, who is one of 11 children, is accused of crossing the border into Jordan on espionage missions at least 10 times during 1966/67.

He is believed to have been on assignments to gather information dealing with military deployments in Jerusalem and types of weapons stationed there.

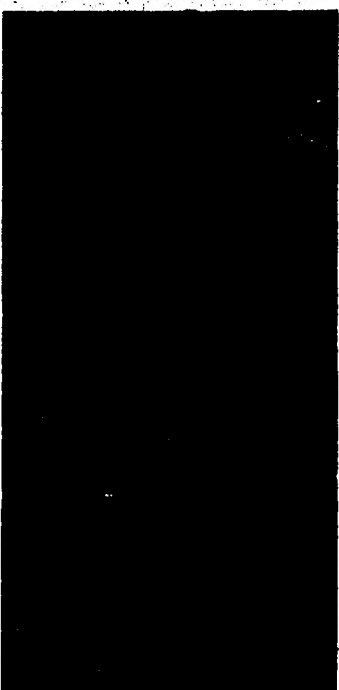
Condemn Gomulka

New York, (JCNS) - The Federation of Jewish Underground Fighters Against Nazism, which represents several thousand Polish Jews now living in North America, has sharply condemned the position taken by the Polish Government in connection with the Middle Eastern conflict.

In a letter to the Polish Ambassador in Washington, Mr. Jerzy Michalowski, the federation protested against the speech by the head of the Polish Workers (Communists) Party, Mr. Gomulka, warning Jews not to become a "fifth column" for Israel. This fanned anew the smoldering flames of anti-Semitism in our former homeland," the letter said.

Mr. Gomulka's "scathing attack on Israel" is refuted by "the heroism of thousands of Polish Jews who gave their lives to defend Poland from Nazi and Russian aggression."

Attention was called to the Jews who fought in the underground and as partisans.



GUEST-OF-HONOR - Louis Shiff, industrialist and Jewish community leader, president of the Montreal Mizrahi Zionist Organization, will be guest of honor at the annual membership dinner of Canada's Mizrahi-Hapool Hamizrachi Organization, Monday, October 16th, at Young Israel of Montreal. Guest speaker will be Rabbi Hershel Schacter, of New York, national president of the Mizrahi Zionist Organization of America.

Volunteers Charged By Israeli Police

Haifa, (JCNS) - Police were called this week to remove a miniature arsenal built by volunteers living at the Technion Student's Hos-

tel. The volunteers, who were studying Hebrew prior to starting engineering studies, had brought bullets, shells and "one extremely danger-

ous" Egyptian bazooka shell back as souvenirs from a tour of the South. A Police spokesman said that sappers called in decid-

ed that the bazooka shell was too dangerous to move and let it off. Should it have exploded where the students kept it, it could have destroy-

ed the entire dormitory building. Three Argentine volunteers were charged with the illegal possession of arms.

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Time: Mondays from October 16, 1967 — 8:00 - 10:00 p.m.

For further information on either of the above courses, please call 635-2501.

The Toronto Rabbinical Fellowship For Community Affairs

extends its greetings to the Jewish community of Metropolitan Toronto for the coming year 5728. Let us pray together that the shadows of strife and misunderstanding be lifted in the Middle East and that our Brethren behind the Iron Curtain be given full freedom of worship and self-expression so that Klall Yisroel may be blessed with a year of peace, contentment and achievement.

President Rabbi Joseph H. Kelman
Vice-President Rabbi Michael C. Celniker
Secretary-Treasurer Rabbi Melvin Libman
Members: Rabbis—S. Berkowitz; A. L. Feinberg; H. Feder; G. Felder; I. Freeman; A. Kamerling; A. Pappenheim; J. Pearlson; W. G. Plaut; N. L. Rabinovitch; S. E. Rosenberg; B. Rosensweig; E. Schild; R. Slonim; S. Spiro; M. Stroh; B. Silverblatt.

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Sensation in Israel
ARCHBISHOP ORDAINS TWO ISRAELIS

Haifa, (JCNS) — Archbishop Joseph Khoury of the Maronite Church ordained two Israeli-born priests. He came specially from Lebanon for the purpose.

About 1,000 persons, comprising a large part of the Maronite Community in Israel, were present. Dr. Shaul Kolbi, head of the Christian Affairs Division of the Ministry of Religious Affairs, attended the ceremony. The two priests, both in their twenties, completed their studies in Paris.

Good Wishes FOR THE NEW YEAR

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Prime Minister Roberts Salutes Jewish Community

September 27, 1967

I am delighted, on behalf of the people and the government of Ontario, to extend New Year's greetings to our fellow citizens of the Jewish faith as they begin their celebrations on Rosh Hashanah, which marks the beginning of the Jewish Year 5728.

The people of the Jewish faith have contributed in very large measure to the greatness of our province and our country. May the blessings of good health and abundant happiness be theirs in the coming year.

John P. Roberts
John P. Roberts, Prime Minister of Ontario.

Queen's Park, Toronto, Ontario.

Sincere Wishes to the Jewish Community for a New Year of Peace, Health and Happiness

Canadian Jewish Congress Central Region

JACOB FINKELMAN, National Vice-President
MEYER W. GASNER, Chairman

NEW YEAR GREETINGS TO THE JEWISH COMMUNITY

BROTHERS AND SISTERS, RELATIVES, FRIENDS

PRIDE OF ISRAEL SICK BENEFIT SOCIETY

HARRY GROSSMAN, President
HARRY SHELSON, Vice-President
I. KOVEN, Vice-President
BEN WAX, Temple Chairman

Letters to the editor
TUNISIA
A. SCENIMA

Dear Editor:

A Jewish doctor said: "Some of my Arab patients said they stayed away because they were afraid of what their friends would say if they were seen coming in to my office. But now everything is almost back to normal!"

Few Tunisians are seriously concerned about the Palestine problem. A Tunisian businessman explained: "How can you expect us to get worked up over the refugees when many of our own so called free people are living in worse squalor?"

A story making the rounds here is that the Tunisian military contingent, supposedly heading to the area of conflict in June, took four days to travel from Tunis to Sousse (a distance of about 100 miles) and four hours to get back.

At the same time, many Tunisians somehow feel disconcerted that their Government always, as it were, seems to be bringing up the rear in the Arab cause over Palestine. This emotional uneasiness is exploited by Algerian and Egyptian propaganda depicting President Bourguiba as an American puppet and as a weak link in the Arabs' confrontation with Israel.

If the causes of Jewish emigration are diverse, the consequences to Tunisia are painfully direct. The departures are stripping Tunisia of professional and business skills which already are in short supply.

Defenders of the regime argue that the disturbances in June were "completely out of character" for Tunisia. Another reading of the experience is that the same social and political pressures which have produced instability in other developing countries have long been bubbling under the surface here and that, for once, President Bourguiba proved unable to keep down the lid.

REFORM SYNAGOGUE IN FRANKFORT - MAIN

Frankfort (JCNS) A Progressive congregation has been founded in Frankfort, and has held its first organizational meeting.

Rabbi Dr. Albert H. Friedlander, of the Wembley Liberal Synagogue, London, attended and gave a talk. The congregation has been given permission by the senior regional rabbi, Dr. I.E. Lochtigfeld, to hold High Holy-day services in Frankfurt's communal hall.

October 17th
Your date with Progress
Support the Roberts Government

Vote

"Joe" Gould X

"Everybody is your friend at Election time, but you know I am at your service and that of the JEWISH Community 365 days of the year, every year"

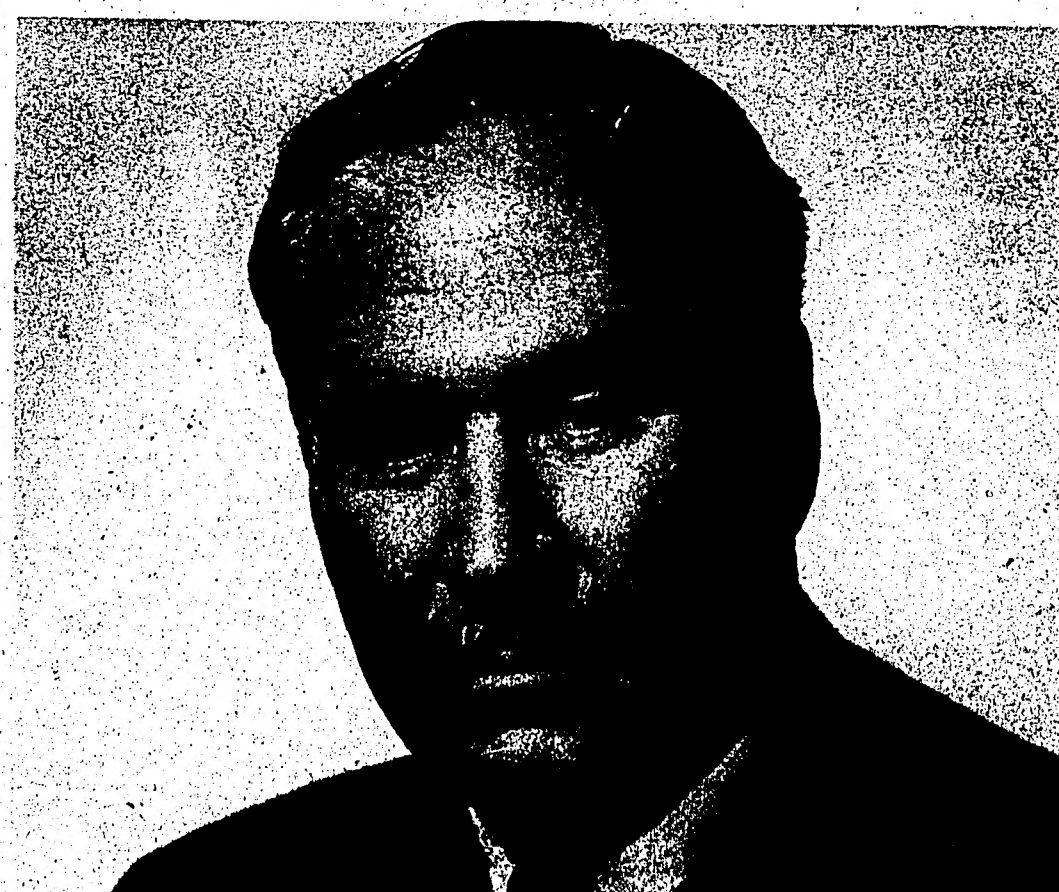
ALLAN GROSSMAN X

For information call me or my workers at 430 College St. or 438 Bloor W. — 929-3155

OCTOBER 17th SUPPORT PREMIER ROBERTS AND YOUR MAN IN PARLIAMENT — VOTE

ALLAN GROSSMAN X

For information call me or my workers at 430 College St. or 438 Bloor W. — 929-3155



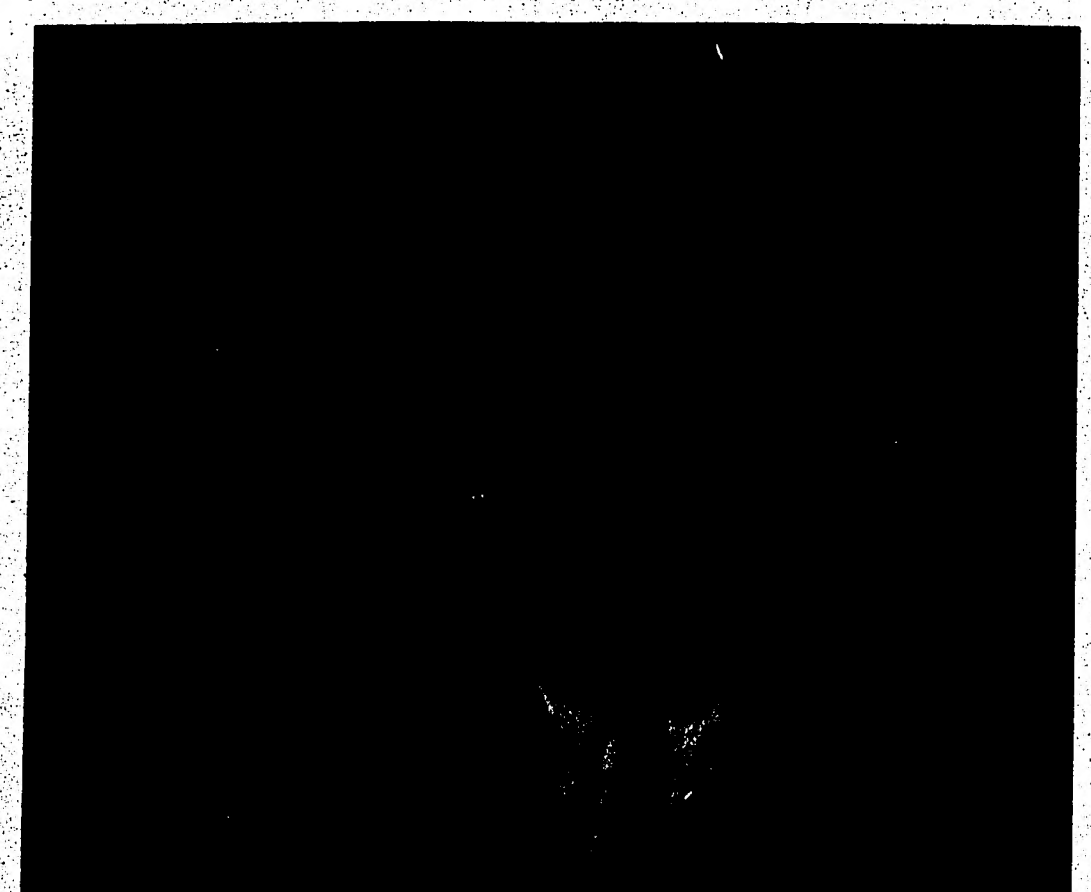
OCTOBER 17 RE-ELECT

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OCTOBER 17 ELECT

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October 17

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Your Progressive Conservative government has achieved a remarkable record in the past four years:

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- Unemployment less than 3%
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- OMSIP and 9,000 new hospital beds
- Air and Water Pollution laws
- 98 Provincial Parks for 10,000,000 visitors
- Municipal tax relief
- Consumer protection and Legal Aid
- GO Transit
- HOME Programme
- 3,000 new schools or major additions
- \$500,000 local industry development loans
- Confederation of Tomorrow Conference

Good government... the Roberts government... deserves your support on October 17th.

Support the Roberts Government

ARMOURDALE	YORK-Forest HILL	DOWNSVIEW
GORDON R. CARTON X	EDWARD DUNLOP X	MAX H. SHECTER X

JERUSALEM ARABS COOPERATE

Anan Safadi

Jerusalem Post Service

Jerusalem - East Jerusalem was cut off by reinforced police units as the town was under curfew for its second census since the war. This one was conducted by the Jerusalem Municipality to obtain information for planning and administration purposes. The first, carried out by the Ministry of Inter-

ior on June 26, registered the city's 66,000 inhabitants. Despite measures taken the day before to prevent "infiltration" from the West Bank, it is believed that several hundred outsiders were registered yesterday as East Jerusalem residents putting up relatives, or in rented flats they claimed they had been

out of town during the first census when questioned by census-takers. They came mainly from Ramallah and Bethlehem.

The generally effective peaceful curfew was interrupted shortly after sunset by shots that echoed in various parts of East Jerusalem. In one incident, after several

shots were heard from the Old City, this reporter witnessed the capture of three young men aged 25-30, just inside Damascus Gate. It appeared that border police fired in the air when the curfew-breakers ignored orders to halt. After a body search, the three were stood outside the gate, facing the wall, till picked up by a patrol wagon.

At noon, two residents of a nearby village were detained near a petrol station just behind the St. George Hotel. They were later released. Otherwise all was quiet. card games got up

Balconies and windows were crowded with onlookers and many neighbours succeeded in getting together in one flat after the census-takers' visits for a game of cards.

The curfew was enforced in the Christian Quarters just inside Jaffa Gate only in the late hours of the morning to enable the Greek Orthodox and Armenians to attend the Day of the Cross mass at the Church of the Holy Sepulchre. Most of the congregants live in the immediate vicinity, though five bus loads of worshippers were escorted into town from the outside.

The 1,200 Arab-speaking census-takers, employed by the Central Bureau of Statistics reported full cooperation on the part of local residents, though people were obviously restless as the curfew wore on into the afternoon. The curfew was lifted at 9 o'clock.

TERROR RAMPANT; BOY DEAD

Tel Aviv, (JCNS) The series of outrages by Arab saboteurs in the past week, is seen here as signalling an increase in the war of terror to which, inevitably, Israel will have to react with increasingly harsh counter-measures.

The most serious incident occurred in the early hours of last Monday morning, when an explosive charge destroyed a house in Kibbutz Omets, not far from Tulkarm, killing a three-year-old child and critically wounding the mother. The father was slightly wounded, but two other children were unhurt.

Footprints leading in an easterly direction were found and searches were immediately instituted in nearby Arab villages, which were placed under curfew.

It was considered probable that El-Fatah terrorists were responsible for this outrage, as well as for an explosion twenty minutes later in a starch and glucose processing factory at Ein Shemer, near Hadera. The building was damaged, but there were no casualties.

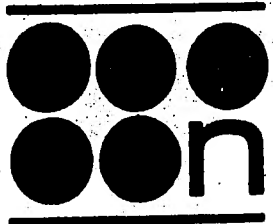
If the wave of terror continues the State Prosecutor may demand the death sentence for terrorists who are apprehended or who have been caught in the act in recent weeks.

Regulations in force on the West Bank provide for the death penalty for members of any organisation responsible for outrages, even if they personally did not take part in the action concerned.

No information has been forthcoming about Sunday's discussions in the Cabinet on the security situation, but the tendency is to answer terrorism with strong methods, which will not overlook the attitude of civilians sympathetic to the terrorists.

A HAPPY AND PROSPEROUS NEW YEAR

to all our friends and customers



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WILLIAM DENISON
MAYOR
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GREETINGS
TO THE READERS OF
THE CANADIAN JEWISH NEWS

On the occasion of the publishing of the Rosh Hashana edition of The Canadian Jewish News, I am pleased, as Mayor of the City of Toronto, to extend most cordial Civic Greetings to all.

The City of Toronto has grown over the years to become one of the leading cities in the world and our prominence is attributable in great measure to the interest of the Jewish residents of this area. We have in Toronto a metropolis of which each citizen can be proud - a City known far and wide for its vision and the fact that men and women can live and prosper together for the mutual benefit of all.

To each and all I send best wishes for the future.

William Denison
Mayor

ISRAEL COKE

New York, (JCNS) - The Coca-Cola Company has trained three young Israelis at their Bottling Company in Miami, in preparation for the opening of the first Coca-Cola plant in Israel, scheduled for February 1.

At a news conference here one of the Israelis, Amiel Brown, who will run the Tel Aviv plant with Moshe Wertheim, said that the Israeli operation would initially employ from 70 to 100 people and would produce 75,000,000 bottles of Coca-Cola per year. The third Israeli, Dan Moscovitz, a 24-year-old graduate of the Hafia Tech-

nion, will be the production manager.

The three executives received a month's training in Miami, which was chosen because the climate matched that of Tel Aviv. They will complete their orientation at the Coca-Cola plant in Amsterdam. It was emphasised at the news conference that the entire operation will be local. The trucks will be Israeli-manufactured Dodges. The bottles will also be made in Israel, with labels in English and Hebrew. The price will be about 90, or 30 agrot, a bottle.

Sapir Confers In Argentina

Buenos Aires, (JCNS) Pinhas Sapir, the Israeli Minister of Finance, spent two days in Buenos Aires at the end of last week, where he had trade talks with Dr. Angel A. Sola, the Argentine Minister of Commerce and Industry.



L'shanah tovah tikatevu!

Rosh Hashanah is a time of family gatherings. The long, hot days of the summer are over. We face the Days of Awe and then the festivals of the fall season. The wine happily called Mazel Tov is a wine everybody will enjoy, a wine you will "remember". It will bring back memories of other wines you have sipped, of other Yom Tovim.

Mazel Tov is made, like the other wines you remember, of Concord grapes, grown on the sunny slopes of the Niagara Peninsula. It is a richly honest wine... a wine of memories.

Although Mazel Tov is made strictly "Kosher l'Pesach" it is available all year 'round.



Brights FINE CANADIAN Wines
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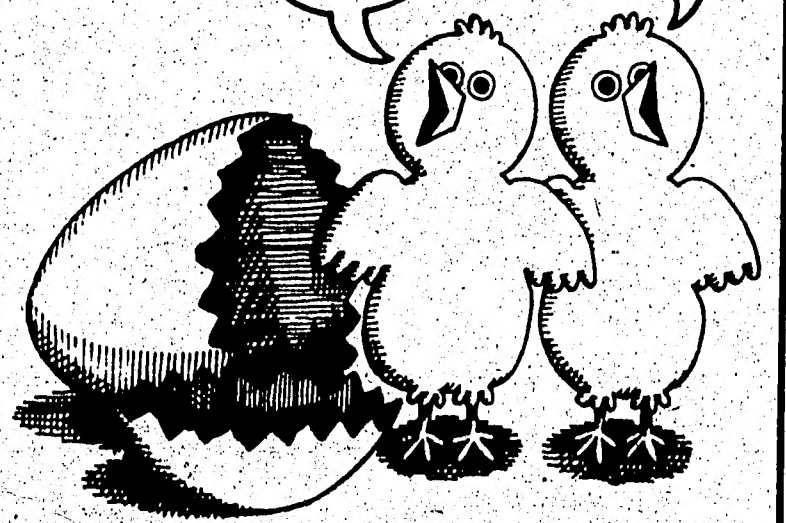
As always, Canada Savings Bonds are instant cash. They may be cashed at any time for their full face value plus accrued interest. They are easy to buy for cash or on instalments. They fit all savings budgets—from \$50 up.

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לשנה טובה תכתבו

THE MIZRACHI-HAPOEL HAMIZRACHI ORGANIZATION OF CANADA

extends warmest wishes to the State of Israel, the Israel Defence Forces, the Chief Rabbi, the Merkaz Olami, the Jewish people and all its supporters on the unification of Jerusalem, the eternal city of the eternal people.

May the New Year bring universal peace, happiness and prosperity.

Best wishes for a
happy and prosperous New Year
to the Jewish community
of Canada and to the entire
house of Israel

FEDERATED ZIONIST ORGANIZATION OF CANADA

Montreal 1247 Guy Street

לשנה טובה תכתבו

New Year's Greetings from the
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LEADERS AT PRESENTATION OF TORAH SCROLLS - Shown are dignitaries at the presentation of twenty Torah scrolls to the State of Israel, sponsored by the Mizrahi-Hapoel Hamizrachi Organization of Canada and the Synagogue Council of Greater Montreal.

Among those seen are: Rabbi Dr. S. Ben Meir, M.K., Israeli's Deputy Minister of Interior; Rabbi S.M. Zambrowsky, National Chairman, Mizrahi, who chaired the meeting; Rabbi B. Hauer; J. Sternthal; Rabbi Dr. Ch. Danburg. Participating congregations were: Shomrim Haboker; Beth Yehudah; Shaare Tefillah; Mochziket Hados; Beth Tikvah; Winnipeg Ashkenazi Congregation; Ottawa Beth Shalom; Regina Beth Jacob; Halifax Mizrahi.

Triumph At Expo

HOSTESSES DELUGED BY MARRIAGE OFFERS

by Julian Landau

It was to be expected, in the wake of the May crisis and the lightning victory in June, that the Israel pavilion at Expo '67 would attract many thousands of visitors. But the success of the pavilion has far surpassed the most optimistic expectations and some Israelis are literally comparing the triumph in Montreal with that of the Israel Army.

More than four million visitors - one out of every three persons who came to the international exhibition - walked through the impressive two-level pavilion by September 1. Another two million are expected by the time Expo closes at the end of October.

Israel, which spent only \$1.5m. for its participation in the exhibition (compared to an average of \$5m. for other small pavilions), ranks fifth among the 41 nations which vied for the public's attention at Expo. Only the U.S., Russia, Canada (the host country) and Czechoslovakia had more people knocking on their doors.

Nor was Israel's popularity limited to the general public. Newspaper, radio, television and magazine reporters hailed it as a "must." The Canadian Film Board chose the pavilion as one of five for a one-hour film on Expo. TV stations throughout Canada and the U.S. have besieged the pavilion personnel for television appearances. And staff members from other pavilions flocked to its special programmes.

A concert by Theodore Bikel was scheduled to be held in the pavilion's central hall. But it soon became clear that many more than the 250 persons the hall could hold wanted to come and the programme was moved to the huge Place des Nations, where more than 10,000 people attended.

The success of the pavilion is due to a number of factors, not the least of which are the 13 attractive hostesses from Israel who make the visitors feel at home. The girls average a knowledge of five languages each (one knows as many as 11) and have received close to 150 proposals of marriage among them each week.

The chief factor, however, is the way the pavilion was set up. In an exhibition noted for lengthy lines and hours-long waiting, Israel kept its steady stream of visitors moving without pause. The design of the presentation does not concentrate on exhibits but instead tells the story of Israel, irresistibly moving the visitor from one episode to the next. Director Amram Zur points to this fact as one of the major reasons for Israel's success.

There are a few notable exhibits which capture and hold the attention of sightseers. The first is one of the Dead Sea Scrolls, a portion of the writings of the Prophet Habakuk, set in the main entrance hall in a large

receptacle reminiscent of the Shrine of the Book in the Israel Museum. Nearby is a huge mural of the Western Wall and the original lots, discovered by Yigal Yadin at Masada, which were drawn by the last remaining defenders of the fortress to decide who was to die last.

Finally, after a short recapitulation of the first and second aliya the visitor comes to a large sombre room containing only a huge, famous photo of the Ghetto child on his way to the gas chambers and next to it, a small pair of shoes.



MONTREAL ZIONIST LEADER AT WAILING WALL - Montrealer Ben C. Milner photographed while praying in traditional shawl.

Mr. Milner investigated possibilities for investment in Israel and the problems of Aliya. His findings have aroused interest in Israel where the press discussed his proposals. In a special report to The Canadian Jewish News, to be published soon, Milner will propose his plan for economic aid to Israel.



Most popular exhibit at Expo's Israeli Pavilion - THE FIGHTING JEW.

montreal notes

ANNUAL DANCE
The annual dance of the Canadian Friends of the Alliance Israelite Universelle will take place at the Bonaventure Hotel November 25th.

Theme will be, A Salute to Israel. A boutique of Israeli jewelry will be featured.

GENERAL MEET
Sisterhood of Congregation Tifereth Beth David Jerusalem will hold a general meeting on Monday, October 9th, 8:30 p.m.

TOUR SPONSORS
Mrs. Robert Stein, chairman, and Mrs. Stephen Silverman, committee member, are among the ORT sponsors of the third annual "tour of the artists" on Wednesday, September 11th.

BREAKFAST BOOK REVIEW
The series of the fifth annual Breakfast Book Review of Shaare Zion Sisterhood program features Dr. Elsig Silberschlag, Dean, Boston Hebrew Teachers College, Professor Jack Winters of York University, Normand Berlin, associate English Professor, University of Massachusetts, and Professor Donald F. Theall, chairman, English Department, McGill University. Mrs. L. Kronitz is chairman.

LOUIS TEITELBAUM
of 6251 Westbury, Montreal, extends New Year Greetings to all his relatives and friends.

MR. & MRS. J. BERMAN
extend best wishes for A Happy New Year to relatives and friends.

Best Wishes for A Happy New Year
KONRAD'S ART SHOP
4430 Victoria Ave.
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Tel. 731-1452

Church
Envoy
For Israel

Amsterdam, (JCNS) The Rev. J. Schoneveld, a 34-year-old minister of the Dutch Reformed Church, who formerly studied at the Hebrew University for a year, has been appointed his church's representative in Israel for its "dialogue between Christianity and Judaism".

Approves Budget

Jerusalem, (JCNS) The Knesset, meeting in special session last night, approved by an overwhelming vote the supplementary budget of \$22 million pounds for development projects in the occupied areas and east Jerusalem.

New Year Greetings to the Jewish Community
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Israel and Arabs Agree On Art

Paris, (JCNS) - The 13-year-old international convention on the protection of cultural property has been put into effect for the first time with the agreement of Israel and the Arab States to the appointment of international commissioners for the protection of historical and art treasures in the Middle East during peace and war.

Announcing this here, Unesco said that the agreement, negotiated through a Swiss

intermediary, provides for the choice of commissioners to be made from a list of international figures in agreement with the parties concerned.

The convention, a Unesco spokesman explained, would cover such property as synagogues, churches, mosques, museums, historical and archaeological sites. These would include places such as the Western Wall in Jerusalem and the Pyramids in Egypt.

★★ montreal ★★

BEST WISHES FOR A HAPPY AND PROSPEROUS NEW YEAR

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MR. AND MRS. H. ROSENBLATT and SONS
extend to their relatives and friends best
wishes for a Happy, Healthy and Prosperous
New Year.
8 Albion Road Hampstead, Que.

HOLIDAY GREETINGS TO THE JEWISH COMMUNITY
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Holiday Greetings to the Jewish community
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New Year Greetings to the Jewish community
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MONTREAL
OBITUARIES

GASCO, LEAH - On September 27th, late of 5020 Macdonald Avenue, Apt. 307.
GOODMAN, SADIE - On September 24th, late of Montreal.

GROVER, HYMAN - On September 26th, late of Montreal.

HYMAN, CYRIL DANIEL - On September 27th, late of Montreal.

JAFFE, LILIAN - On September 17th, late of Vancouver, formerly Montreal.

KOCHEN, SOL - On September 22nd, late of 4626 Van Horne Avenue.

LEHRER, LENORA - On September 27th, late of Montreal.

LEHRER, HARRY - On September 24th, late of Montreal.

LITWIN, RAE - On September 25th, late of Montreal.

LIWER, LUCIE - On September 25th, late of Montreal.

OSTOR, MARY - On September 23rd, late of Montreal.

PINSKY, HYMAN - On September 25th, late of 4525 St. Kevin, Apt. 8.

POMERANTZ, AVNER - On September 23rd, late of Montreal.

RITTENBAND, LAWRENCE ISAAC - On September 25th, late of 1395 Montcalm, Chomedey.

RUDINSKY, JOHN - On September 25th, late of Montreal.

SCHINDLER, ROBERT - On September 21st, late of 3408 Drummond St., Apt. 105.

SHRIER, SOLOMON - On September 26th, late of 6485 Lavale Avenue.

SMILOVICS, BLUMA - On September 24th, late of 4610 Bourret, Apt. 96.

WEKLER, BERTHA - On September 26th, late of 864 Dollard Avenue.

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TORONTO

OBITUARIES

FRYDMAN, ISAAC - On September 26th, late of Argentina.

GUEST, FLORENCE - On September 25th, late of 3638 Bathurst St.

HYMAN, CYRIL DANIEL - On September 27th, late of Montreal.

KOCHBERG, FRED A. - On October 1st, late of 21 Rousseau Rd.

SCHNEIDER, HARRY - On September 28th, late of 56 Monroe Blvd.

SOLE, ERNEST - On September 28th, late of 10 Shallam Blvd.

STEINBERG, GWLADYS - On September 29th, late of 162 Davenport Rd.

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MASTER Newlybegin hurried round the garden, puffing and panting as he dragged the watering-can. If he'd only known how hard it was, he would never have bothered to apply for the job. It had sounded easy, though: "Beginner wanted for twelve-month contract."

"Sweep up all those leaves," old Nearlydone cried. "Tie up the vines and don't forget to cut the grass. I want a worker, not a lazybones?" echoed Newlybegin. But before he could say another word, he was being hustled on to the next task.

After clearing the fishpond and weeding the vegetables, he had to follow Nearlydone to the white, domed hives at the far end. There would be no honeycombs yet, but they stood listening to the busy buzzing bees.

Buzzing meant they were working, and work reminded the old man that the apples were ready for picking.

"Can't I pick them tomorrow?" grumbled the boy. "My back is bent already."

"Not as bent as it will be in a year. See my stoop? And my stiff old limbs? And these hands?" He held them out, gnarled and twisted. "And just a year ago, I was young and strong, like you."

"If that's what one year does, I'd rather go now," decided Newlybegin.

"Ah, then who will care for this great garden, eh? Will you let it run to seed? Who will harvest, and plant again? Or will you let everyone starve?"

"Well, I didn't know it was that important," he considered. "But it certainly is very, very hard. Can you at least tell me when I get my holiday?"

"Holiday?" The old man nearly fell over in surprise. "Wait till the Season of the First Fruits, my lad. You'll need a holiday then, all right. Not that you'll get one. No, you'll be too busy planting again. Quite middle-aged you'll be, too."

"Holiday, indeed!" And he snorted indignantly. "Your holiday will be when your work's done. Do I look as if I've ever had one, eh?"

Newlybegin had to shake his head. But the old man's hair was so silver, and his beard so long, that it was truly hard to believe that he, once, had been young and new—only one year ago. Could Newlybegin really

be facing such a difficult task?

A sudden, fierce storm broke overhead, breaking into his thoughts, and he was too slow to reach shelter. Drenched, he at last found a small hut. But when he looked about for the old gardener, he was nowhere to be seen.

Newlybegin waited for the rain to stop, then stepped outside, just in time to see the old man slip quickly through a small gate at the end of the garden, discarding his stout stick as he went.

UNVEILING
FELDMAN, JOSEPH. The unveiling of a monument to the memory of the late JOSEPH FELDMAN, husband of Blima, devoted father, grandfather and great-grandfather, will take place on Sunday, October 8, at 11:00 A.M. at Roselawn Cemetery, Shomrai Shabos Section. Relatives and friends are asked to attend.

ISRAEL AND
MIDDLE EAST

Sorting 'hawks' from 'doves'

From ISRAEL NEUMANN
Tel Aviv

Without pushing the analogy too far, the fact is that there are "doves" and "hawks" in Israel, as in other countries. In Israel, too, it is the "hawks" who speak the most and the loudest and the "doves" who tend to say the least and say it softly, thus seeming to leave the initiative firmly in the hands of the "hawks."

Within the Cabinet, moderate Ministers are particularly careful to honour the collective agreement that public statements of personal opinions should not be made on questions which have yet to be formally decided upon by the Government.

Of course, this may be only partially due to a stronger sense of responsibility. Some, at least, of the "doves" leave the field to the "hawks" because they feel that to voice "minimalist" demands in the present atmosphere of national exultation would be to undermine their personal popularity.

They may very well be right. For instance, Mr. Abba Eban, the Foreign Minister, has been attacked by extremist nationalist circles for his alleged responsibility in inducing the Government, as a result of British and American pressure, to allow refugees to return from Jordan to the West Bank after the original time-limit of August 31 if already in possession of a permit.

Other Mapai and N.R.P. Ministers, together with Mapam Members of the Cabinet, are believed to be "doves." But the division is not a permanent one—on certain issues and at certain times their roles are interchanged.

United

But "doves" and "hawks" alike are united on the following principles: any settlement must safeguard Israel's security interests; no territory should be given up while there is no peace settlement; the Syrians should not be allowed in any circumstances to return to the heights overlooking the settlements of northern Galilee; the Sinai peninsula must never again become an Egyptian military base; the Gaza Strip must not become Egyptian-occupied territory; any settlement must guarantee free passage for Israeli ships through the Suez Canal and the Straits of Tiran.

There is also unanimity on the need to refuse any settlement that would re-create Israel's former

Kol Israel, the Israeli radio service, is now using the descriptions "Samaria and Judea" instead of the geographical term "West Bank" in its references to former Jordanian territory now in Israeli occupation.

precious borders north of Tel Aviv, where Jordan-held territory pushed within several miles of the Mediterranean, and no one even contemplates the possibility of discussing any alternatives to the reunification of Jerusalem.

The political future of the West Bank is the main bone of contention between "hawks" and "doves." Earlier advocates of the creation of a Palestinian Republic, linked with Israel in defence and economic matters, and foreign policy, fell into silence after only short Israeli contact with the Arabs of the West Bank.

Unsuitable

It was soon realised that the anti-Hashemite leaders who might have been willing to lend a hand in the creation of a separate Palestinian Arab entity were pro-Nasser, and thus completely unsuitable to serve as the forerunners of Arab-Israeli co-operation.

The question that remains is: should Israel strive for full annexation of the West Bank, or should the aim be a settlement with King Hussein, allowing him to regain administrative responsibility for the major part of the West Bank, excluding Jerusalem, Kalkilya, Tul-karm, Latrun and their immediate areas, and maintaining a continued Israeli military presence?

One "dove" Minister is said to have pointed out to his more ambitious colleagues that the annexation of the West Bank would immediately make the Arabs 40 per cent of Israel's total population. The yearly growth of the Jewish population would have to be in the region of 80,000 to maintain the country's Jewish majority.

He also expressed the view that, despite solemn resolutions to promote immigration, it seemed highly doubtful, to judge from past experience, if this rate of growth could be assured even by immigration and an increased birth-rate.

So far, these arguments seem to have failed to influence the "maximalist" Ministers.

The "hawks" include Ministers belonging to Gahal, Rafi, Achdut Avoda, some Mapai Ministers and a minority of N.R.P. Ministers.

Anything above this sum will be divided in the proportion of two-thirds for Israel, one-third for France.

From mid-June to mid-September, a total of 14,000 Jews from Tunisia and Morocco have fled to France. About 10,000 have applied for aid to the F.S.J.U.

Paris - A "United Jewish Appeal"—Appel Unifié Juif de France—will begin functioning in France at the beginning of 1968, under an agreement signed here between the Keren Hayesod and the Fonds Social Juif Unifié—the United Jewish Social Fund.

Thus, the two major French Jewish funds are to merge their efforts, a development which almost everybody here believes to bode well for the future of French Jewry.

It is a direct result of events in Israel since June and of the effort made by French Jewry to assist the Jewish State financially.

The proceeds from the new United Jewish Appeal will be split equally between Israel and local needs up to 20 million francs.

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SPONSOR DIVISION, TORONTO ISRAEL BONDS LEADERS, MEET - Members of the Sponsor Division, women leaders in Toronto's State of Israel Bonds Campaign, recently held a meeting at the home of Mrs. Murray Koffler where they heard an address by Ira Hirschmann, author, diplomat and financier.

Above from left to right are: Mrs. Murray Koffler, luncheon hostess; Mrs. Carl C. Cole, co-chairman, Sponsor Committee; Ira Hirschmann; Mrs. Max Glassman, Sponsor Committee chairman.

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toronto synagogue news

INSTALLATION
* The annual installation of officers of Adath Israel Brotherhood will take place Sunday evening, October 15th.

* On Monday evening, October 16th, Brotherhood will present an Israel-Arab war film with Dr. G. Fialkov as commentator.

INSTITUTE
* Last Saturday night B'nai Israel Beth David held a High Holiday Institute conducted by Rabbi Albert Pappenheim. A coffee hour followed, then Selikhot services.

* On Sunday afternoon, October 1st, there was the dedication of a Martyrs Memorial Monument at B'nai B'rith cemetery. Messages were delivered by Harold Cohen, president of the congregation, and Alex Eisen, chairman of the Board of Governors. Participating

In the unveiling ceremony were Manny Sherman, cemetery committee chairman, Mrs. Boruch Noy, Messrs. David Zuckerbrot and Eugene Schonberger. A casket containing Israeli earth and other sacred memorabilia was interred by representatives of the youth. Rabbi Albert Pappenheim and Cantor David Greengarten officiated.

FATHER-SON BANQUET
The 8th York Downs Cub Pack closed its season with a father-son banquet. Phil Stone was MC. Guests of honor were Rabbi Albert Pappenheim, Tev Bossin, District Commissioner of Centennial District, Tom Jones, "Bubba" Marriott of the Toronto Rifles Football Club, Tev Bossin spoke and presented proficiency badges. Rabbi Pappenheim presented nineteen Religion and Life badges and certificates. Movies were shown.



TEL AVIV, TOO, HAS ITS HIPPIES. This one draws astonished looks from some passers-by but not even a glance from one disdainful young lady.

toronto women

GENERAL MEET
Adath Israel Sisterhood will have its general meeting on Tuesday, October 10th. Theme: Strength of Faith.

Mrs. Harry Solomon, president of Sisterhood, will preside.

A model sukka will be on display. The CEAC portion of the meeting will be a capsule talk on Succoth and Simkha Torah, by Mrs. Abby Sone.

Guest speaker will be Dr. Louis J. Harris, chief of staff and chief of obstetrics and gynecology at New Mt. Sinai. Topic: Female Hormones Forever.

OPENING MEETING
Beth Emeth Bais Yehuda Sisterhood held its opening meeting recently. Mrs. Man-ny Krent, president, D'var Torah was read by Mrs. Harry Shadlyn. Mrs. Harry Nissenbaum read the minutes.

Following chairman reported: Mrs. Stan Gold, financial; Mrs. Irving Persosky, sunshine; Mrs. Phil Rothman, bazaar.

A play, The Jewish Home Beautiful, was presented. The following Sisterhood members participated: Mesdames H. Shadlyn; A. Golombek; M. Fox; E. Chamey; E. Pell; W. Silverberg; Z. Aroni; A. Kruger. Cantor Aroni was soloist; Mrs. Joseph Kelman provided the musical background.

LUNCHEON MEET
An executive luncheon meeting of Hebrew Weston

Charitable Services was held recently at the home of Mrs. Norman Cappell. Mrs. Harry Frisch, vice president, chaired the meeting. Mrs. Sol Greenberg, secretary, read the minutes of the last meeting.

Discussions were held on the tea which will take place Sunday, October 29th, at the home of Mrs. Nathan Silver. Funds raised will be used for the expanding program of Meals on Wheels, also for services to the Hebrew patients at the sanitarium and the chronically ill.

MEETING
At Beth El Sisterhood's opening meeting on Tuesday, October 10th, a historical pageant will be presented in celebration of Canada's Centennial: The Canadian Jewish Story Shown Through Costumes and Commentary. The script was written by Mrs. Stanley Freeman. Directed by Mrs. Leon Blevis, program chairman, members of the group will model authentic costumes of various periods from the mid-18th century to the present. Mrs. Murray Tyber will be commentator. The meeting will be convened by Mrs. Martin Mendelow.

Rabbi Bernard Silverblatt and his wife will be introduced.

WILL MEET
Beth Am Sisterhood will meet on Tuesday evening, October 10th. The Gala Singers will be presented.

CONVENIENT

by Ruthie

I love the Yom Tovim (holidays) for many reasons. For one thing—and girls, don't let on—you can bulldoze your better half with almost anything.

If you're short on your weekly allowance, for instance, no matter how you bridge the difference, on Yom Tov you can always lay the blame on, "But it's a holiday," and get away with it.

"The holiday" is a perfect alibi for overspending. And you'll get no comeback because, "Did you ever see a good Jewish house without this or that, especially on a holiday?"

Just say that and you've won. You can even go one better and add, "It's expensive to be a good Jew." You don't mean it, of course, but you say it just to drive home the point that you have to spend.

Because you can eat fish all year round, roast all year round, bake all year round. But somehow on a holiday everything you make has a special talm (taste).

And naturally, if you're not in the habit of having flowers in the house, you certainly want them then.

So, all in all, you need more money—in fact, you add on plenty—and get it too, without a murmur.

Another reason for looking forward to the holiday is, nobody gets mad. And if you have any gripes, that's the time to dispel them.

On the New Year, you know, everybody is pleasant even if it kills. Papa doesn't scowl and Mama doesn't scream. Everybody wants to start the year right, you know.

Another thing to be happy about is that this year Yom Kippur comes out on Saturday.

You know what that means? It means you fast on Shabbos; you can eat the fancy Shabbos meal after the fast.

You don't have to do any extra Yom Tov cooking the way you do when it falls on another day.

Nu, a glick (luck).

Another reason I love the New Year: you can dress to the hilt and no one thinks you're showing off. No matter what you wear all year, the Yom Tov adds that extra special something.

And that's one time the kids stay clean. They make up for all the times you could rip them apart.

By the way, do you ever stop to think of the deeper significance of the New Year?

It's too much for my poor brain. That I leave to the men's department. I'll keep the lighter side burning.

If I remember to serve tzimms (sweet potatoes and carrots drenched in honey) for a sweet year and wish everybody a Happy New Year, I'm doing my duty.

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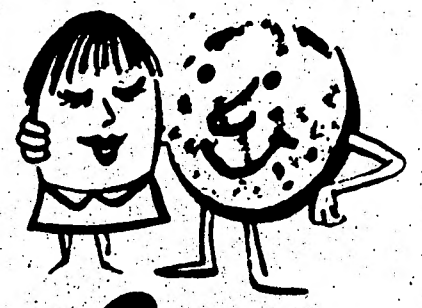
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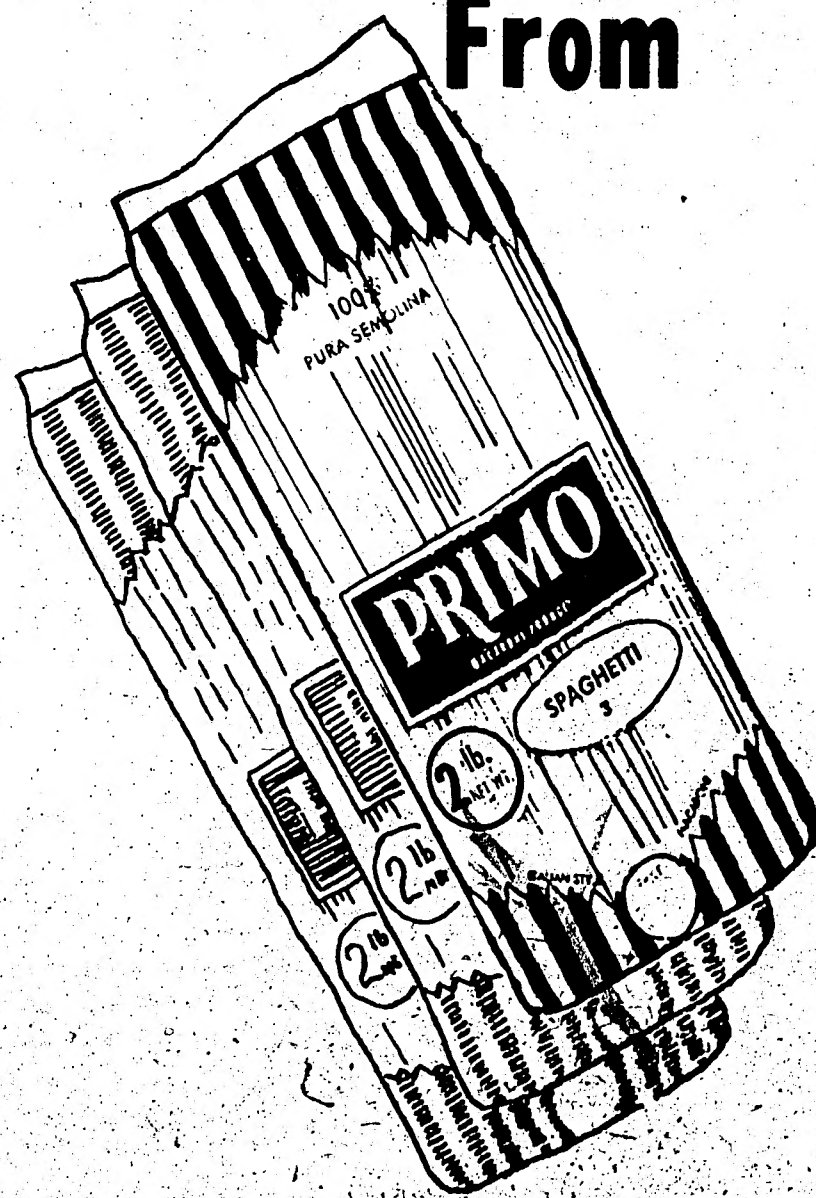
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KEEP SMILING

DIFFERENT TWIST
George Bernard Shaw is attested to have said: "Do not do unto others as you would that they should do unto you. Their tastes may not be the same."

IN TRIM
"I believe that you never heard me preach," said the rabbi.
"Yes, I have," replied his companion. "In fact, I never heard you do anything else!"

WRONG THOUGHT
The gentlemen tried to engage the lady who was his dinner companion in some light conversation.
"Have you read," he asked, "the new story, The Kentucky Cardinal?"
"No," she replied, "I'm not interested in ecclesiastical biography."
"But this Kentucky cardinal is a bird."
"I don't doubt it," was the rejoinder. "I am creditably informed that there are many high flyers among the clergy."

PROTECTION
Noted the acquaintance to the doctor who had evidently been out for a few hours of sport since he had a gun under his arms:
"Ah, doctor, a precautionary measure in case your treatment fails?"

The wives of Abraham in knitted mini-skirts of white lamb's wool, from the Sacrifice of Isaac, third century C.E. mosaic, Synagogue of Beth Alpha, Israel

Israeli Carp For German Woman

Halfa (JCNS) - Israel has begun the export of frozen carp to Germany.
A ten-ton trial shipment was sent this week to the Tiko supermarket chain. A second shipment of 20 tons will follow.
The fish-breeders will be losing on the trial shipments, but if bigger orders follow, they expect to break even.
They will receive Government aid, thus establishing a new outlet for ponds which are overproducing, and at the same time earn foreign currency.

ASK THE RABBI
A JCNS featurette

May a doctor, in accordance with Jewish teaching, discriminate between patients in applying resuscitation? If he must not kill (by euthanasia), need he "strive, officiously to keep alive?"

In Jewish teaching, all life is equally valuable, and everything possible must be done to save life, however slight the hope of success. It is not for humans to assess the respective merits of other human beings. It would therefore be considered wrong to set an age limit on patients to be helped. Nothing, according to halacha, must ever be done to bring life to an end, nor must any person be deprived of natural needs, such as food or blood (i.e., by transfusions). But if humanly speaking there is no further hope of survival, a doctor may not be required to resort to artificial means such as drugs or electrical stimulation of the heart. But the Orthodox rabbinic authorities have not yet come to any final or agreed answers to some of the problems raised by the latest advances in medical science.

Why is honey used instead of salt for the Benediction over the bread on Rosh Hashana?

The custom arose in the Middle Ages and is based on a passage in the Talmud (Horiavor 12a) in which the Babylonian teacher Abaye (third-fourth centuries) rules that to set out on the right foot, as it were, on the New Year by eating foods which suggest prosperity is meritorious and does not smack of magical practices. A hint was also discovered in the verse: *Go your way, eat the fat, and drink the sweet... for this day is holy unto our Lord* (NEHEMIAH 8, 10).

Warns Against Abortion
CHIEF RABBI SEES LOSS OF 30,000 LIVES

JEWISH LAW
Outlining the Jewish attitude to abortion, Dr. Jakobovits said that Jewish law did not regard a child as laying claim to full human rights until the moment of birth.

The killing of an unborn child was therefore not an act of murder, and could be carried out if the life or health of the mother was at stake. At the same time the foetus had certain human rights and could not be destroyed for any reason other than to save the mother.

Speaking of euthanasia, or "mercy killing", the Chief Rabbi said that this was a particularly painful problem where Judaism was concerned, since no other religion exerted itself more to mitigate human suffering. But Judaism regarded every human life as infinitely precious, and to assess the value of a person's life, however sick and suffering he might be, was to undermine the moral basis of humanity.

To reject the principle of equality of value must inevitably lead to the Nazi doctrine of grading human life.

A recent survey, said the Chief Rabbi, had revealed that Israel's abortion rate was three or four times that of the United States. It was estimated that the current rate amounted to 40,000 abortions a year.

"This means", he added, "that three quarters of a million potential lives have been exterminated before birth, who today would have been healthy Sabras up to 18 or 19 years of age and part of the flower of Israel's youth".

Israel was today appealing for a million new immigrants from the West within the next five years - a hope which at present seemed utopian rather than realistic, said the speaker. When one realised that this deliberate extinction of life through abortion was on a scale almost equal to the ratio of immigration called for, then it was possible to estimate the full magnitude of the tragedy that had befallen Israel.

"If the Arab States had any sense", he added, "they would simply wait and have patience. For the Arabs inside Israel will outnumber her Jews within 15 years unless Jewish law and moral precepts get to work to prevent an internal tragedy that could be more catastrophic than any tragedy from without."

CZECH-JEWISH YEAR BOOK

Prague, (JCNS) - The Council of the Jewish Communities in Bohemia and Moravia have published before the High Holy-days a Hebrew-Czech calendar, a Jewish Year Book, which includes contributions by non-Jewish authors, and a literary almanac, edited by Dr. Rudolf Iltis.

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SIGN, all the Rabbis and Cantors, to the president, vice-
president and all officers and members of Beth Shalom Syna-
gogue. All officers and members of the Kefzer Stick Benefit
Society to all our friends and their families.
KTIVA VACHATIMA TOYAH



RECEIVES CITATION - A Tribute Dinner was held for Philip Granovsky last week at Toronto's Adath Israel Congregation in recognition of his many years of service in the cause of Israel's economic development through State of Israel Bonds. The Hon. Nahum Shamir, Israel's Economic Minister to the United States and Canada, made the presentation.

Seen are: left to right, Rabbi Erwin Schild, spiritual leader of Adath Israel; The Hon. Nahum Shamir; Mrs. Philip Granovsky; Philip Granovsky; Sidney Starkman, Congregation president; Irwin Frohman, dinner chairman who serves as Israel Bonds chairman for Adath Israel.

New Executive
For Toronto
Zionist Council

At the opening meeting of the Toronto Zionist Council, which was held recently, a new executive was elected for 1967-68: Dr. Mark Zimmerman, president, serving a third term; Messrs. Charles Kent, Manny Rotman and H. Wayne Tanenbaum, vice presidents; Lewis J. E. Moses, treasurer; Mrs. Morris Kaufman, honorary secretary.

The following will chair the standing committees of the Council: Maurice Berg, camps; Gordon Mendly, clubs and organizations; Jack D. Pearlstein, Q.C., constitution; Mrs. P. Dolgoff, Hadasah liaison; Dr. Adolph Bretler, Hebrew University; Marvin Wagnan, Israel arts, letters and films; Dr. Max Glassman, Israel Bonds; Wolf Rosenblatt, Israel trade and commerce; Sam Shalhouse, Jewish National Fund; Robert Eisen and Dr. Alfred Intrater, Keren Hatarbut; Stephen E. Berger, nominations; Irving Matlow, property committee. Also: Ann Brown and Mrs. M. Smolack, program and information; Mary Barrer, publicity; Nicholas Munk, Technical; Fred Harris and Irving Nashman, tourism; Samuel Kellner, United Israel Appeal; Avrom Siegel, Young Judaea and Zionist Youth; John J. Glass, youth Aliyah.

Founded in 1907, The Toronto Zionist Council is celebrating its 60th anniversary this season with a program of activity formulated by Dr. George Liban executive director.

The luncheon club will start its 12th season with an address by the Hon. Lt. Col. Dov Sinai, Consul General of Israel to Montreal, on Wednesday, October 11th.

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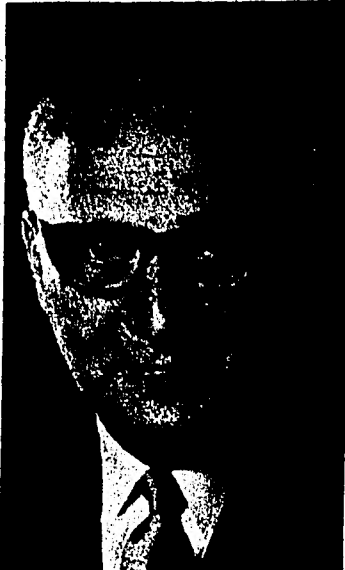
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WILL, CHAIR DINNER — Stephen E. Berger, Toronto communal leader, who will be chairman of Toronto's 1967 Negev Dinner in honor of Nathan Silver, business executive and Zionist Revisionist leader. The affair is sponsored by the Jewish National Fund and will be held on Wednesday, December 6th, at the Royal York. Proceeds will be used to redeem and develop a tract of land in the Negev.

Record Turnout ASSOCIATED PARENTS MEETING

A capacity audience of parents turned out at the first general meeting of the Parents' Association of the Toronto Hebrew Day School. The record turnout filled the chapel and overflowed into the auditorium as the audience followed with keen interest the discussion by the three panelists.

Dr. Solomon Burack, principal of the General Studies Department of the High School, discussed the technological changes of modern society, with special reference to communications and the great impact which these have on the life of the child, on curricular development and general trends in education. All kinds of audio-visual aids are taking an increasingly more prominent place in the educational process. The teaching of linguistics, maths and Sciences is changing under the influence of this development. Psychological services are utilized to recognize learning disability in the child at an early age. However, the basic objectives of the school remain constant to develop a thinking individual who hopefully will become a good Canadian and a good Jew.

Dr. Fred Weinberg, chairman of secular studies of the Day School, stressed the continued importance in both Jewish and general education of the "book". The major influence on the child's development will continue to be the parent. Coordination of parental influence and home environment with the school program is of the greatest importance and only through such coordination can one anticipate more favorable results.

The third panelist was Mr. W.J. McLeod, the new inspector of general studies at Associated.

Also participating in the discussion were several parents and following Principals: Mrs. J.C. Snider, principal of General Studies, Elementary School; Dr. L. Jacoby, principal, Hebrew Studies, Elementary School; Mr. J. Burke, M.A., principal, Hebrew Studies of the High School. Mrs. Marjory Rasky, chairman, program committee acted as moderator of the Panel. Mrs. Ida Nemtsov, president of the P.T.A., welcomed all present on behalf of the organization.

It was announced that the next general meeting of the parents would be devoted to a review and discussion of the Hebrew program, and more recent trends in Jewish education.

TO EXPORT FLOWERS

Jerusalem, (JCNS) Israeli exports of winter flowers to Western Europe begin next week, and it is expected that 1,200 tons will be sold, compared with 300 tons last season.

The agricultural faculty of the Hebrew University reports that it has succeeded in changing the life cycle of certain Israeli flowers, so that they will infuture bloom at the period when they are in maximum demand abroad. The White Star of Bethlehem, for example, much in demand at Christmas-time, can now be made to bloom then, instead of March, when it normally flowers.

ISRAELI AMBASSADOR INVITED TO ROME CONSECRATION

Rome, (JCNS) Ehud Avriel, the Israeli Ambassador to Italy, attended in St. Peter's Basilica in Rome the

service of consecration of Monsignor Angelo Felici as an archbishop. Mgr. Felici was the Vatican diplomat sent to Israel

on a delicate act — finding mission in July, one month after the Six-Day War. The unprecedented invitation to the ambassador indi-

cates the discreet contacts which, although unofficial, are frequent and cordial, that have been developing between Vatican officials and

Israeli diplomats in Rome. About 40 members of the Catholic hierarchy, including several Arabs, who are meeting in Rome's Pontifical

issued a statement advocating an urgent solution to the Arab refugee problem. It deplores "the widespread confusion in Christ-

ian opinion in Europe and America between religious issues concerning Judaism and political issues concerning Israel".

The statement also expresses the hope for a peaceful settlement of the Middle East crisis.

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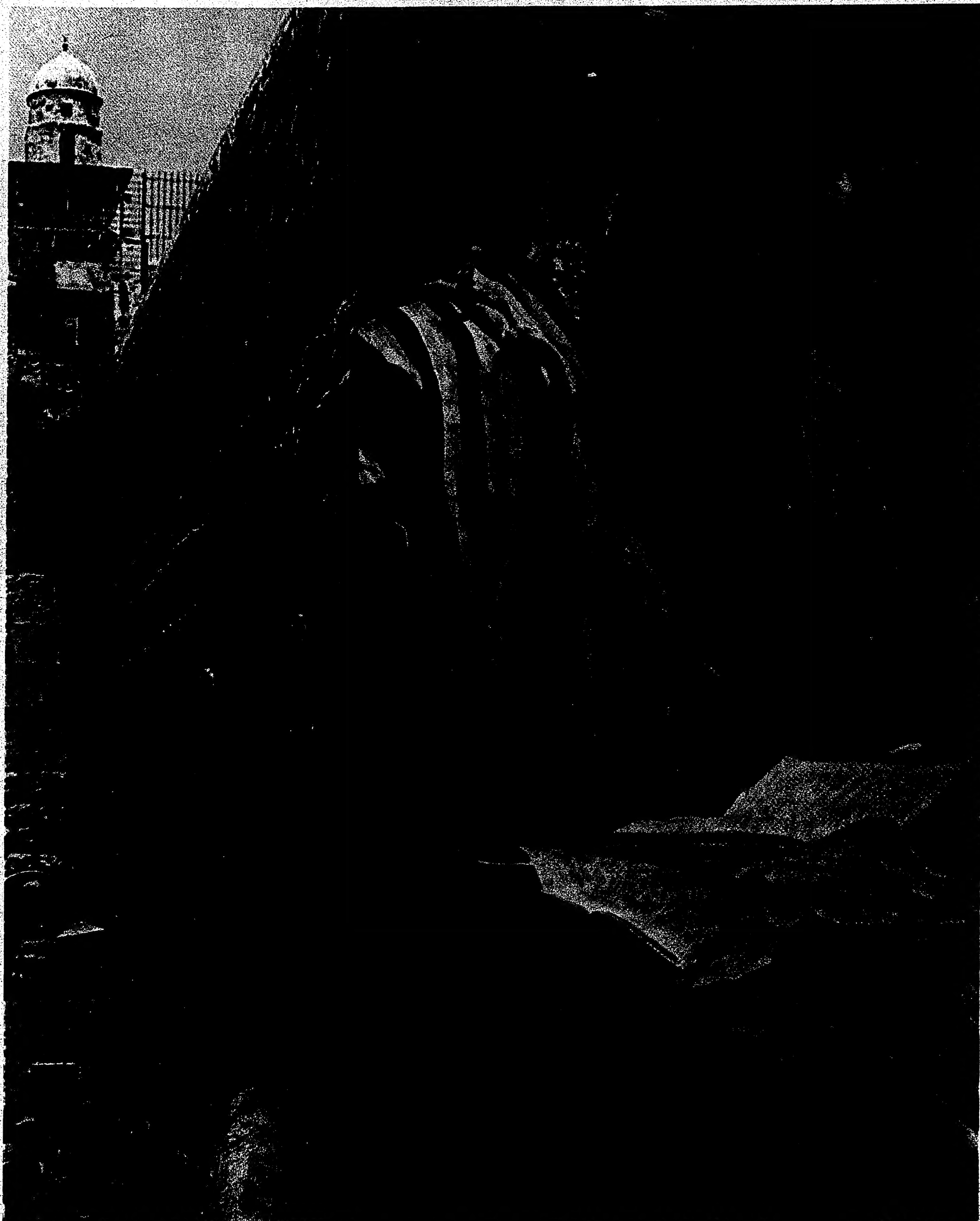
Rosh Hashanah

MAGAZINE

● NEW YEAR MAGAZINE ●

● 32 PAGES ●

● Wednesday, October 4th, 1967 ●

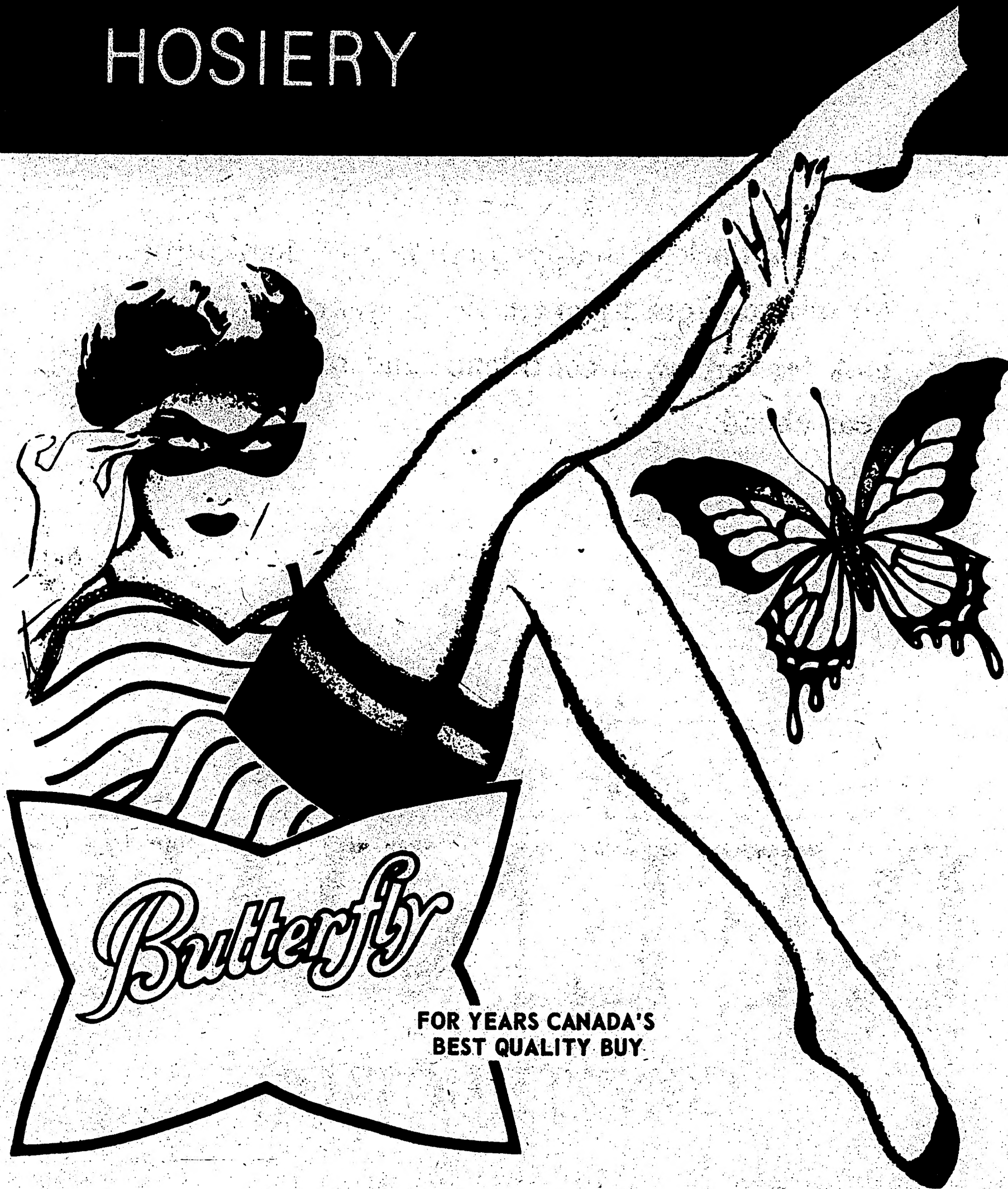


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for our continued growth in the year past. We
look forward with confidence and resolve to the
year ahead.

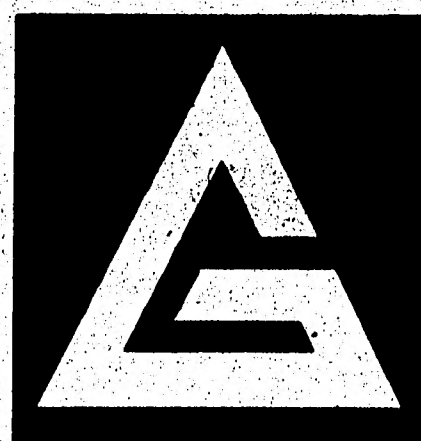
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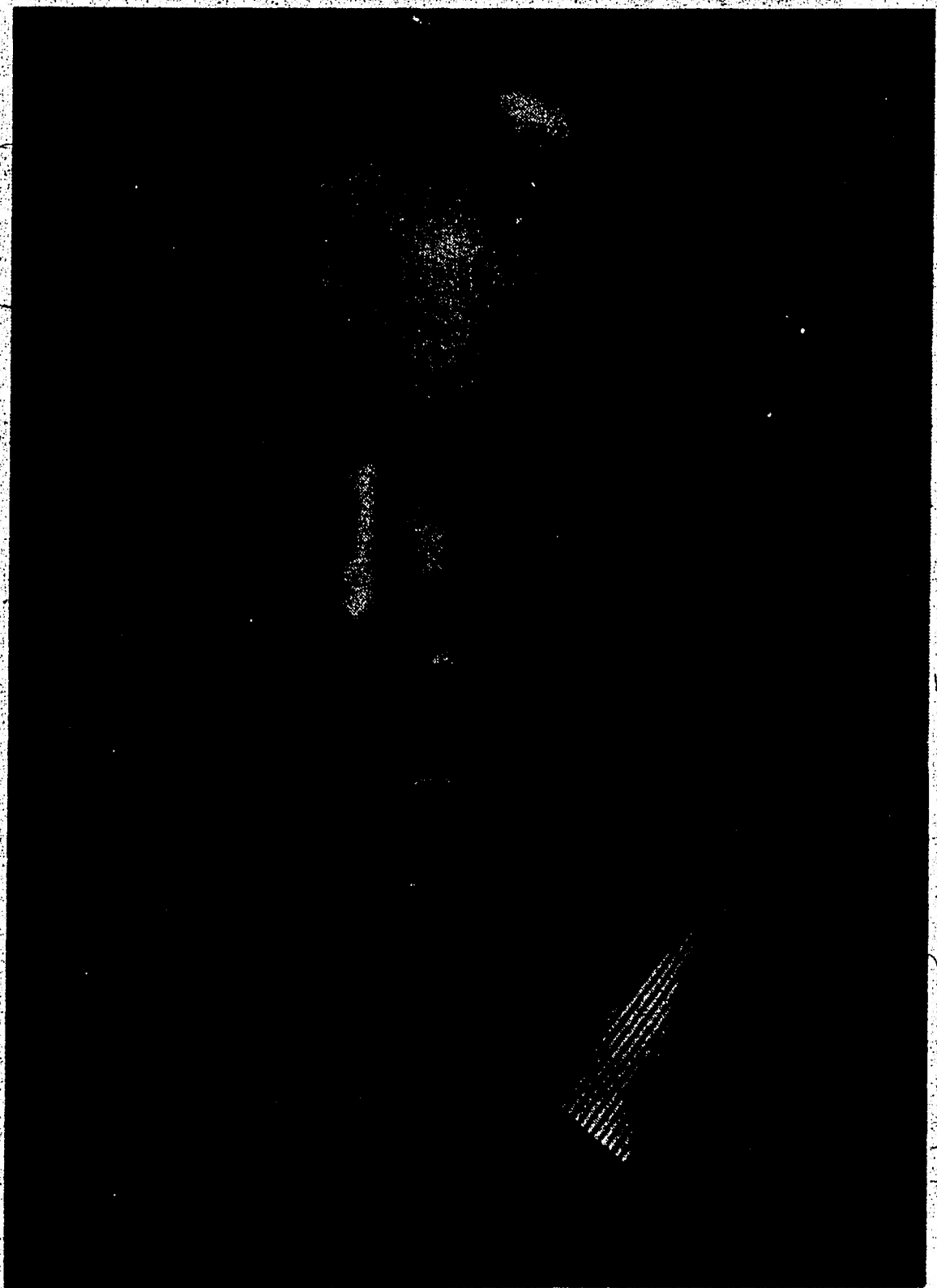
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The Prime Minister's New Year Message to the Jewish Community



לשנה טובה

1867-1967

CANADA'S CENTENNIAL

This Rosh Hashana, praying for a year of peace and happiness for the nation and the world at large as well as for the individual, we record with gratitude two events -- one distant, one recent -- which fill our hearts with unusual joy as we address ourselves to Him who is the Creator of all.

The distant event which we share with all Canada is the hundredth anniversary of Confederation.

It has been said repeatedly that when the ancient communities of Central and Eastern Europe have begun slowly to disintegrate, Providence, by some process bordering the miraculous, has opened to the Jews and to all the persecuted this paradise on earth: the North American continent.

While the centuries-old Jewish communities were being uprooted, it nonetheless did not spell the end of the Jewish people or of Judaism; the Guardian of Israel in His miraculous ways has opened this continent for a new era of grandeur for His people and all men who long for freedom.

As we think of Confederation, of the hundred years when the Canadian Jewish community -- whether in English or French Canada -- has attained a degree of development making it one of the most important centers of Jewish life, how can we overlook the fact that our people have prospered on this continent not only because of their own efforts but because the climate here has been one of utmost tolerance and concord among those who are different?

On this continent men of various ethnic, religious and racial background not

only have "discovered America" but have discovered something more important than a new land: that men, despite diversity, are all the same; thus they can live together.

As Canada enters its second century of Confederation with a profound feeling of thanksgiving, it does not fear problems besetting it. Problems make history and they are here to be solved by men, by those who inhabit this planet.

Despite all prophets of doom, democracy on the entire North American continent is here to stay.

The most recent event filling our hearts with gladness -- and this emotion we share with all freedom loving humanity -- is that our generation has been chosen by Him who reigneth in Zion to behold the miracle of the liberation of the Land of Israel. This, we fervently hope, will mark the beginning of a new messianic era.

We sincerely believe that the Law and the Word of God will come forth from Jerusalem -- a Jerusalem returned to the people with whose name it has been linked in the Book of Books.

Canada belongs to this liberty-loving humanity, it shares with many nations the Biblical heritage interwoven forever with the People of the Book.

Thus, on celebrating the Centennial this Rosh Hashana, we pray that this land and this continent continue to be not only a haven for the downtrodden and persecuted but a center of the loftiest ideals of humanity, a nation progressing in liberty and symbolizing men's passion for justice and freedom.



PRIME MINISTER PREMIER MINISTRE

It gives me great pleasure to have this opportunity to extend to the Canadian Jewish Community my sincere good wishes for the New Year.

On the eve of Rosh Hashanah, I am confident that I speak for all Canadians in expressing best wishes that your calendar year 5728 will set new achievements toward peace, brotherhood and good will.

L. B. Pearson.

Ottawa,
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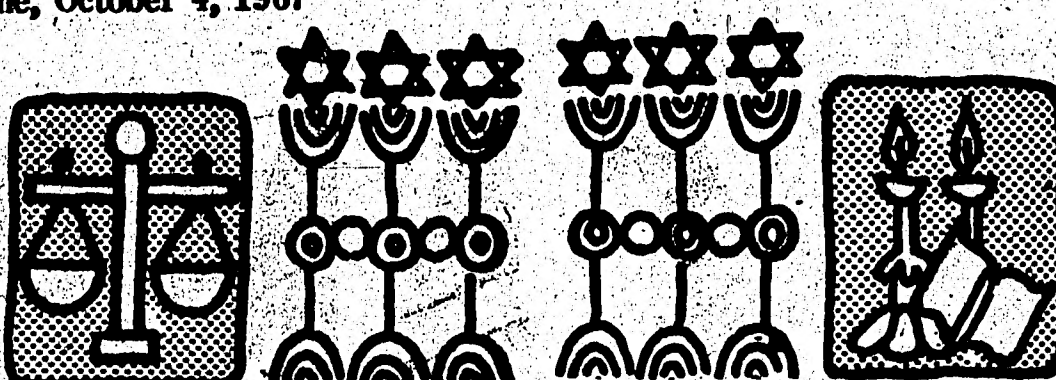
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ROSH HASHANA ITS HISTORY AND MEANING

by Eugene J. Sack

Marking the beginning and the passing of years is a common practice among men. Every people and civilization has a New Year; there is therefore nothing remarkable in the fact that we have a Jewish New Year. It is known as Rosh Hashanah. The way we celebrate it and the significance we attach to it are, however, important and different.

Rosh Hashanah is both a universal and personal holy day; it has a lesson for all humanity and at the same time guides the individual in his own conduct. It calls man's attention to his weaknesses. It urges that he cease from the follies of sin and gaze upon the realities of life. The Zodiac sign of Tishri, the month in which Rosh Hashanah occurs, is Scales, symbolically reminding man that each one's deeds are weighed and judged in a heavenly Book of Accounts on that day. He is "in the scales of life".

SOLEMNITY AND JOY

According to Jewish tradition the approach of this Holy Day, with its solemn message, requires long preparation. In Synagogues, each morning of the month preceding Rosh Hashanah, after the daily service, a few notes of the Shofar are sounded as a herald-call. Morning and evening, too, Psalm 27 is recited:

"The Lord is my light and my salvation;
Whom shall I fear?
One thing have I asked of the Lord, that I will seek after
That I may dwell in the house of the Lord
All the days of life.
Thou hast been my help;
Cast me not off, neither forsake me.
'Be strong, and let thy heart take courage;
Yea, wait thou for the Lord."

During the week preceding Rosh Hashanah, each night between midnight and dawn, earnest supplications known as Selichot are recited, imploring God to bestow His forgiveness and loving-kindness upon all His creatures. As the New Year itself begins, and Jews gather at the Synagogue to usher it in with religious services, there is a feeling of awe and of anxiety, as if we literally awaited the decisions of life for the coming year.

A sense of moral responsibility and of solemnity is in the air. Solemnity, however, is not gloom. In the words of Ezra and Nehemiah:

"This day is holy unto the Lord your God;
Mourn not nor weep.
Go your way, eat delicacies, Drink sweet drinks, send portions unto him for whom nothing is prepared;
For this day is holy unto our Lord;

Neither be ye grieved; for your joy in the Lord is your strength."

The joyous spirit of hope is displayed especially in the custom of sending New Year greeting cards to our friends or by personally greeting those whom we meet with the blessing: "May you be inscribed for a good year!" At the first meal of the New Year, slices of apple dipped in honey are eaten and the appropriate prayer recited: "May it be Thy will, O Lord, to grant us a happy and sweet year!"

THE SHOFAR

The most striking part of the ritual of Rosh Hashanah is the blowing of the Shofar. The Bible characterizes the first day of Tishri as the "day of blowing the Shofar." Through this ancient instrument, the ram's horn, three basic calls are sounded: T'kiah - a single sustained blast starting on a low note and rising nearly an octave on the musical scale; Shevarim - three very short T'kiot, strung together; and T'ruah - nine staccato soundings of the low note, concluded by a high note. Originally, each call must have had some specific message for the listener. T'kiah may have been the same as an army bugle call for "assembly." Shevarim may have been the equivalent of our "man your stations." T'ruah is reminiscent of the old cavalry's bugle "charge". The original meanings of these blasts are no longer remembered. Tradition, however, interprets the sounds of the Shofar as a summons to God's court of judgment. It strikes awe into our hearts and fills us with reverence and humility in the hour when our fate for the next year is being decided. The sound of the Shofar warns people to pause in their daily pursuits and heed the warning that is being conveyed to them. The prophet Amos expressed it as follows:

"Shall the Shofar be blown in a city,
And the people not tremble?"

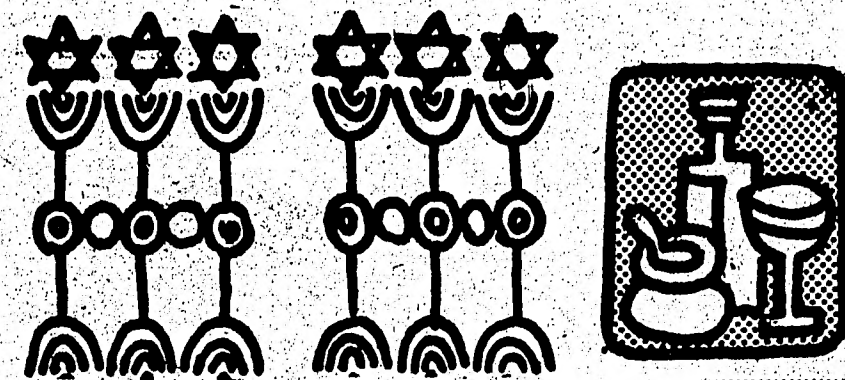
In the service, as many as one hundred notes are sounded on the Shofar, each one a signal to the slumbering conscience of men. Maimonides explained these calls thus:

"Awake ye sleepers and ponder your deeds;
Look well to your souls and consider your acts;
Forsake each of you his evil ways and thoughts;
Return to God so that He may have mercy upon you."

THE AKEDAH

The ram's horn is used on Rosh Hashanah because it reminds us of the ram which, in the Biblical account replaced Isaac as an offering to

Continued on Page 8



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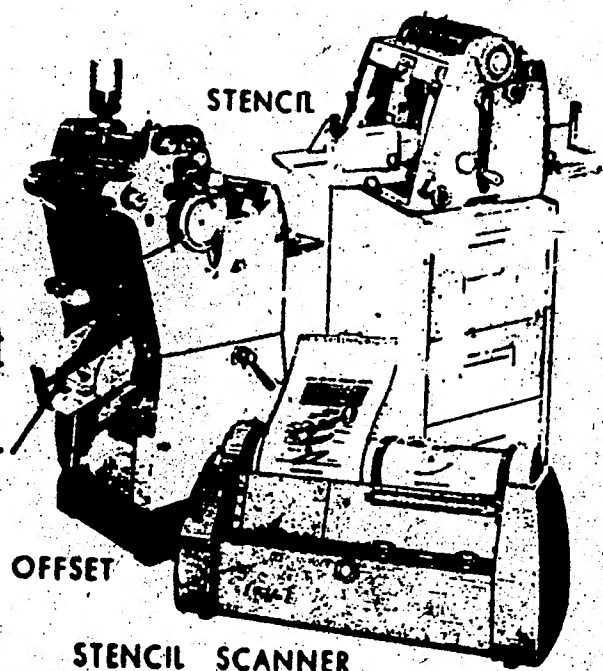
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**THE STATESMAN WHO
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Hon. Paul Martin, P.C., M.P., has represented the constituency of Essex East in Parliament continuously since 1935. He is now the Dean of the House of Commons.

He was born in Ottawa, Ontario, in 1903, and grew up in nearby Pembroke. Scholarships took him to St. Michael's College and the Osgoode Hall Law School, Toronto, Harvard University, Cambridge University and to the Geneva School of International Studies. He holds honorary degrees from 16 universities.

His early interest in international affairs found practical expression in 1936 when he was selected chairman of the Canadian Delegation to the World Youth Congress in Geneva. Two years later he became an official delegate to the Nineteenth Assembly of the League of Nations. In 1943 Mr. Martin was appointed Parliamentary Assistant to the Minister of Labour. In this capacity he served as Chairman of the Canadian Government delegation to the International Labour Conference in Philadelphia in May 1944, and as delegate to the 94th Conference of the ILO Government Body in London England, early in the following year.

FRIEND OF THE PEOPLE

Appointed to the Cabinet as Secretary of State on April 18, 1945, one of Mr. Martin's first important responsibilities was guiding the Canadian Citizenship Act through Parliament. The year after, he became Minister of National Health and Welfare and, in his 11 years in that post, he was responsible for some of Canada's most significant social advances, including the inauguration of the National Health program in 1948, the development of the federal Old Age Security plan in 1951, and for far-reaching extensions of almost every aspect of social welfare coming under his jurisdiction. In 1957 he introduced the Hospital Insurance and Diagnosis-

tic Services Act.

Though his ministerial responsibilities until 1957 were in the domestic field, Mr. Martin continued to serve Canada in the international sphere throughout that period. He maintained, in particular, an active interest in the work of the United Nations and its subsidiary organs. He was a member of the Canadian delegation to the United Nations General Assembly in 1946 and 1949. In 1952-53 and 1954 he served as Acting Chairman of the Delegation and in 1955 as Chairman. He was the principal architect in 1955 of a membership plan which broke a nine-year deadlock and made possible the admission to the United Nations of 16 new members.

AIDED CYPRUS

Mr. Martin was appointed Secretary of State for External Affairs on April 22, 1963. In this capacity he has headed the Canadian delegation to NATO Ministerial meetings, to the United Nations General Assembly, and to the United Nations Conference on Trade and Development which was held in the spring of 1964. He has also headed the Canadian group at meetings of the Canada-United States and Canada-Japan Ministerial Committees. He has been closely involved in a number of international negotiations, including those resulting in the completion of the Columbia River Treaty and in the Agreement on Automotive Products between Canada and the United States. He was also directly associated with the discussions and events which resulted in the establishment of a United Nations peacekeeping force in Cyprus.

Married in 1936 to the former Eleanor Adams, Mr. Martin makes his home in Windsor where he is associated with the law firm of Martin, Laird, Easton and Cowan. The Martins have two children, Paul and Mary Anne.

CANADA and ISRAEL

by Paul Martin

Secretary of State for External Affairs

(SPECIAL TO THE CANADIAN JEWISH NEWS)

Canada strives to judge the issues which arise in international affairs, including those in the Middle East, in a balanced and objective way. But we do not hesitate to take a stand on measures which run counter to the rules of normal international discourse laid down in the United Nations Charter. On June 23, 1967 I reiterated the stand that Canada has always taken - before, during and after the recent crisis - the right to innocent passage through international waterways must be assured. I also emphasized that there cannot be peace unless the territorial integrity and security of all nations in the area, including Israel, is respected. I noted that justice must be done to the refugees and that international concern for the preservation and protection of the Holy Places in Jerusalem - Christian, Jewish and Moslems - and free access to those places, must be recognized.

The Canadian Government looks forward to a settlement in the Middle East which meets the genuine concern and the right to internal growth and progress of all the countries of the area including Israel.

From the beginning of the Middle East crisis Canada's concern has been to see the outstanding issues in the area resolved in a manner which would reflect the right of all nations and peoples and this includes Israel in the region to live in peace and security.

We have recognized that this cannot come about until war-like acts and discriminatory policies cease; for only then will fear of aggression or attack disappear.

Canada supported Israel's right to exist as a nation and to carry on its affairs in the same manner as other members of the international community when we voted for the UN resolution which contributed to the founding of the State of Israel. We reaffirmed that right when Canada supported Israel's membership in the United Nations. That principle - enunciated once again by the Prime Minister during President's Shazar's visit to Canada in May - remains one of the basic tenets of Canadian policy in the Middle East.

MY COUNTRY

By Ephraim Kishon



Speakers and
listeners



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Israel is a country so tiny that there is no room to write its name on the world map.

It is the only country in the world which is financed by its taxpayers abroad.

It is a country of boundless boundaries.

It is a country where mothers learn the mother tongue from their sons.

It is a country where the fathers ate sour grapes, and the children's teeth are excellent.

It is a country where one writes Hebrew, reads English, and speaks Yiddish.

It is a country where everybody has the right to speak his mind, but there is no law forcing anybody to listen.

It is the most enlightened country in the region, thanks to the Arabs.

It is a country where all the capital is concentrated in Jewish hands — and there is much grumbling because of this.

It is a country of elections, but no choice.

It is a country which is an organic part of its trade unions.

It is a country where nobody wants to work, so they build a new town in three days' time and go idle the rest of the week.

It is a country where a slip of paper can move mountains, but all the mountains beget speeches.

It is a country which produces less than it eats, and yet, of all places, it is here that nobody has ever died of hunger.

It is a country where nobody expects miracles, but everybody takes them for granted.

It is a country where one calls ministers simply "Moishe" — and then almost dies with the excitement of it.

It is the only country in the region whose political régime is the bus co-operative.

It is a country whose survival is permanently endangered, and yet its inhabitants' ulcers are caused by the neighbours from upstairs.

It is a country where every human being is a soldier, and every soldier is a human being.

It is the only country in which I could live. It is my country.

ROSH HASHANA ITS HISTORY AND MEANING

Continued from Page 6
God. The "binding of Isaac" is known in Hebrew as the Akedah. Repeated reference

es to this theme in the Rosh Hashanah ritual are intended to arouse God's compassion for Isaac's descendants and

also to inspire us to deeds of sacrifice. The recounting of the Akedah should move us to unwavering devotion to the

religious and ethical ideals of Judaism, as, in all truth, the Jews, remembering the lessons of the Patriarchs, have suffered martyrdom through the ages to uphold the banners of freedom, justice and truth.

of men and nations. Every violation of the divine code of justice and truth brings disastrous consequences to individuals and peoples. In His mercy, however, God remembers His promise to the Patriarchs to give His blessing unto Israel. God's will is ever manifested in the history of mankind.

3. God revealed Himself in the past amidst sounds of the Shofar. In the future, too, the Shofar will herald the true Messianic era of eternal peace and the final redemption of Israel and all mankind.

It is with these sublime thoughts and with the hope for a finer world and for happier individual lives that we usher in the New Year. We reach out for life's higher purposes and for increased progress toward the realization of our ideals.

JUDGMENT DAY

The sounding of the Shofar on Rosh Hashanah is only a summons to earnest prayer. The essential is prayer itself. Hence, the passages we recite on this day are inspirational and filled

with hope. One of the most moving of these prayers is the U'm'saneh Tokef. This was written, it is believed, by Rabbi Amnon, a saintly Jew of Mayence, who was tortured during the period of the Crusades for refusing to abandon the faith of his fathers. With dying breath he asked that he be carried into the Synagogue on Rosh Hashanah, and in strong accents he recited:

Let us recount the potent sanctity of this day!
"O God, Thy majesty exalted;

Thou alone art Judge and Referee;
Thou knowest all and art our witness.

Thou openest the book of memories,
Which tells its own story. The great Shofar is blown; All mankind passes in review before Thee,

Even as a shepherd who, examining his flock, Causes them to pass before him.

So dost Thou cause every living soul
Continued on Page 10

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TO OUR JEWISH FRIENDS
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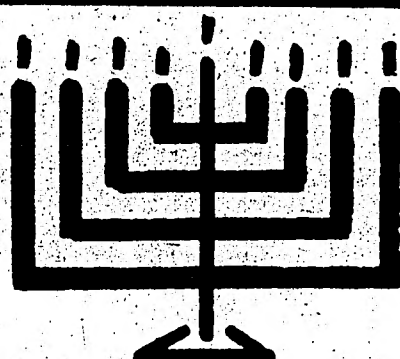
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ONCE IN WARSAW

SOUVENIRS OF ROSH HASHANA
by MOSHE RON

With the coming of the month of Elul, the Jews of Warsaw began their period of soul searching, and a new mood descended upon the Jewish quarter. The High Holy Days were coming and no new sins should be added to the old. There had been enough trespassing throughout the year, now the time had come to repent and beseech the Holy and Blessed One for a good year and good health, a livelihood, and a peaceful life. In all the houses of worship the shofars were sounded so as to confound the Satan.

There were about six hundred "schtieblach" and hundreds of houses of prayer in Warsaw and on the High Holy Days, in addition to them, dozens of "Minyanim" congregated in various halls. The Artisan guilds assembled on Nalewk; the storekeepers at Zamenhofa 5; societies such as "Chesed Shel Emet", Chesed Ve'Emet", also organized quorums for

prayer. Warsaw's underworld, too, was influenced by the religious fervor, and on those days, even their "trade" slackened and fewer thefts and other crimes occurred. Incidentally the underworld of Warsaw was known to be quite humane at times in the treatment of its victims. It happened on several occasions that following a theft, the culprits were informed that the victims were indignant, or that it was a young couple collecting their marriage portion, or a man whose business was losing money, or one who has many mouths to feed or many daughters to marry off. In such instances, the thieves would convey a message to their victims that at such and such a place they would find the money or jewels which had been stolen. The Demi-Monde also maintained a special attitude towards writers, journalists and artists. If an amateur would inadvertently pick

their pockets or steal their watch or briefcase, arrangements would be made that these articles be returned to their rightful owners.

This underworld had its own judges, even its own "Rebbs".

From the beginning of the month of Elul, Jewish Warsaw echoed with the voices of cantors who "exercised their vocal chords" in preparation for the great day, the Day of Judgment, when they would conduct services in the synagogues. These days were those of frustration for their neighbours, as their rest was being disturbed from morning to night by the drowning voices of the rehearsing cantors. But, in the "Courts" of the Rebbs, the preparations of the cantors, were unlike these. The most celebrated "court" that of the Rebbe of Gur, whose illustrious assemblage included Yossele Kantshiver, the Musaf reader: Reb Meir Leibles and his

"kapele" (choir), as Schachrit reader; the famous composer of Hebrew melo-

dies, Yaakov Talmi (who died in Israel); and the Rebbe of Gur's brother, Reb Moshe

Bezalel, as public reader, as well other men renowned

Continued on Page 14

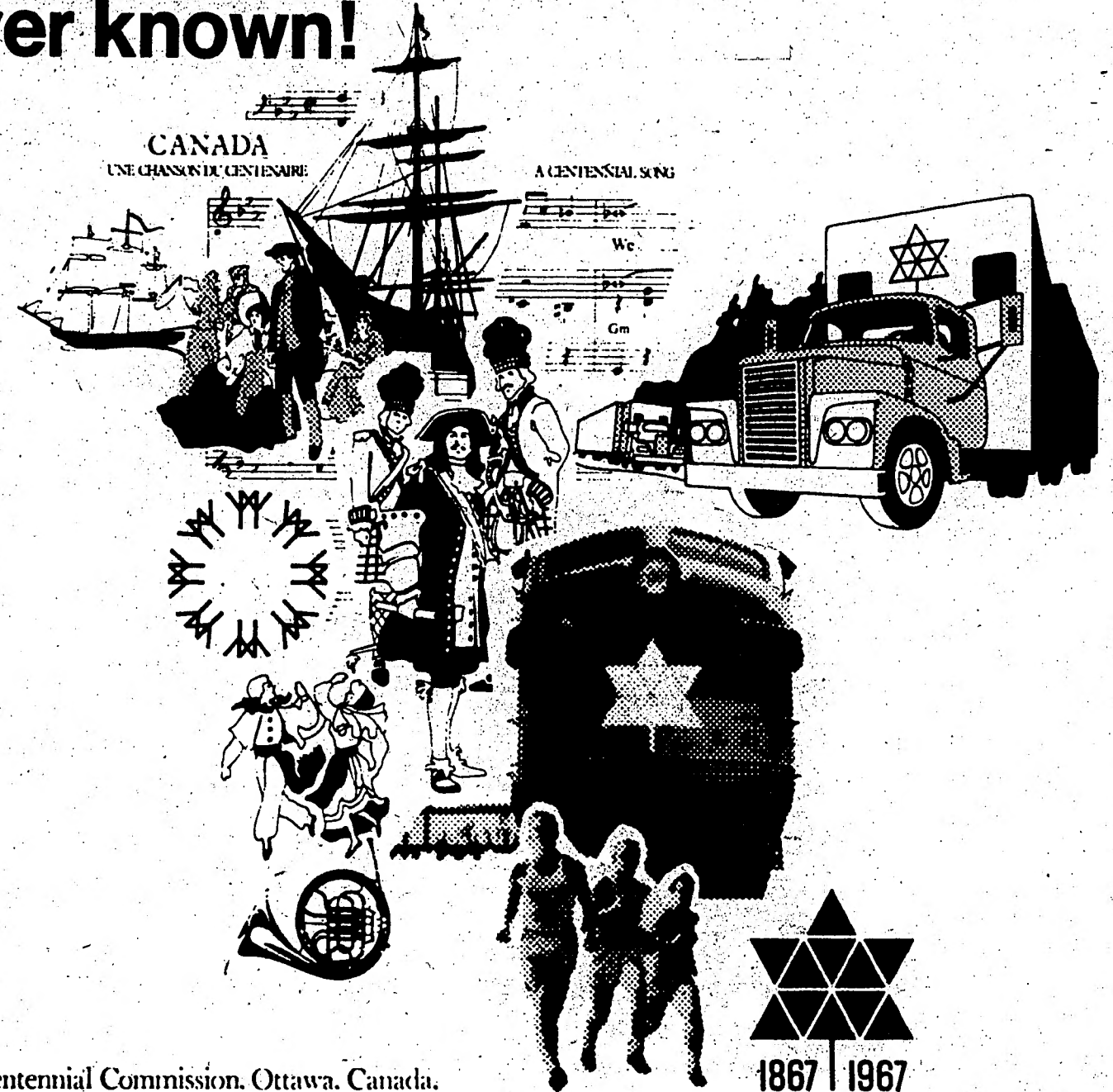
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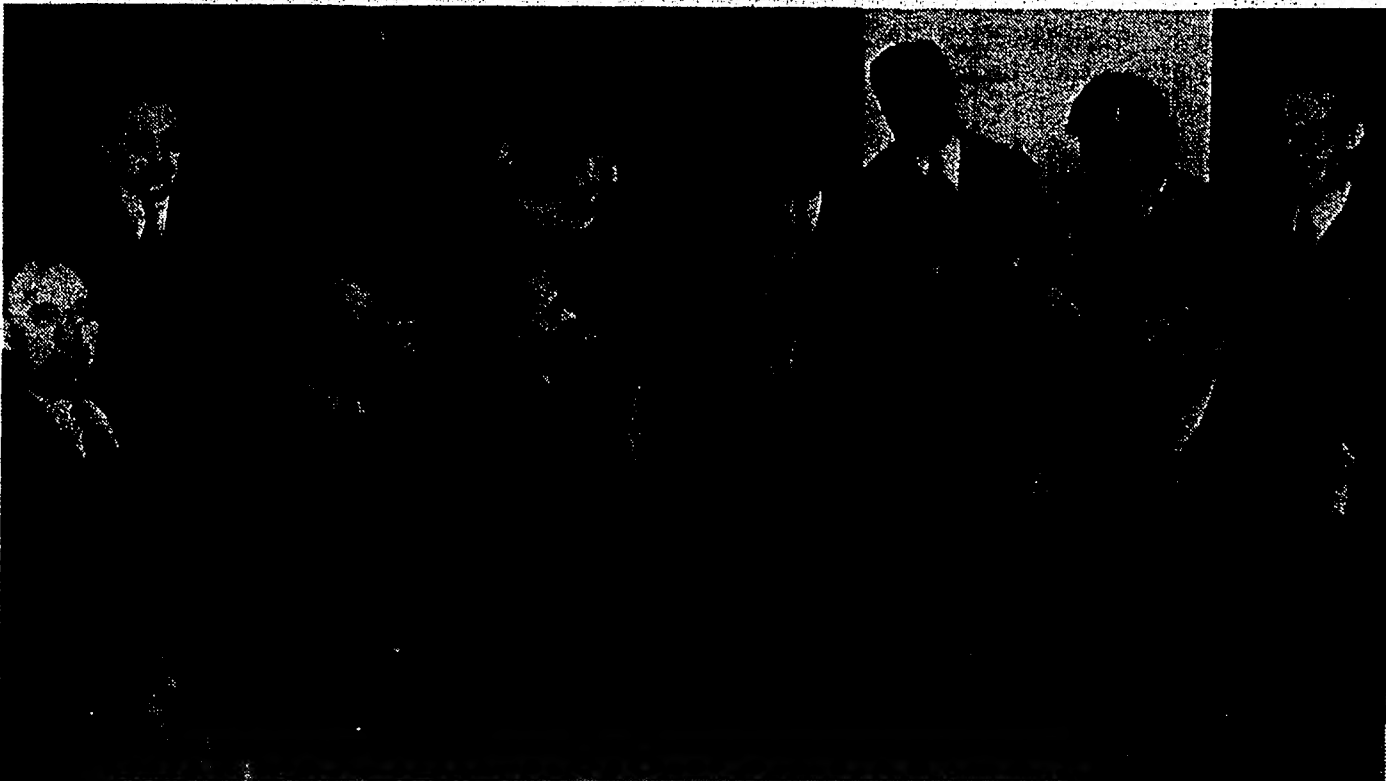
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The Centennial Commission, Ottawa, Canada.



HAYIM NAHMAN BIALIK IN WARSAW 35 YEARS AGO -- Seated from left to right: Dr. Meyer Klumel; Bialik; Yitzhaq Greenbaum; Dr. Yitzhaq Shipper. Standing: Dr. Joseph Davidson; Dr. Alexander Davidson; Abraham Goldberg and author of this memoir, Moshe Ron, now General Secretary of the Journalists' Union in Israel.

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ROSH HASHANA

Continued from Page 8
To appear before Thee,
Thou decidest the destiny of
every creature
And writest down, on this
day, his fate.
Who shall live and who shall
die;
Who in the fulness of time
and who prematurely;
Who by fire and who by
water;
Who shall be calm and who
shall be disturbed;
Who shall be humbled and
who shall be promoted.
But Repentance and Prayer
and Charity
Will annul any evil decree.

This prayer, which poet-
ically describes the Day of

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HAPPY NEW YEAR
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Judgment, pictures God as
opening the heavenly ledgers,
containing the complete rec-
ord of each man. On Rosh
Hashanah, God reviews the
deeds and determines the
destiny of every living soul.
In our uncertainty we appeal
to Him for mercy. Without
God, our significance is lim-
ited. It is our faith that
gives life meaning and pur-
pose, hope and dignity. Only
as we link our destiny to
Him, do we manifest the
divine image in which we are
created. Only then, do we be-
come co-workers with God,
changing chaos and sorrow
into order and joy.

"RING IN THE NEW"
Among religious folk, even
the civil New Year has sol-
emn overtones. It is well-
known, however, that on Jan-
uary 1st, many people usher
in the New Year with noise,
rejoicing, dancing, gaiety and
abandon. Perhaps they are
attempting to enter the New
Year "best foot forward,"
to insure a year of gaiety -
as if noise, drinking, and
merry-making can influence
the fates to sustain the mood
of the first few hours through
the rest of the year.

Continued on Page 12

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A Happy and Healthy New Year to the Sovereign State of Israel
to the Congregation King David and to my
beloved family.
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In The Soviet Paradise

OZIRSKY, THE INVESTIGATOR

by Israel Emiot

Later, when we were already in the labor camp, after many months of solitary confinement, dungeon, insults and torture inflicted upon us by the cruel Chief of Investigation of the Khabarovsk region, Ozirsky, we even learned to joke about him. This overfed, vulgar creature, who never spoke but shouted, who punished every hint of courage with five days in the dungeon, was himself a miserable coward. He always had a revolver on his desk. For his protection he kept a bodyguard at his side whenever he was dealing with a prisoner who would not be easily cowed. With only the rank of Lieutenant, he was the actual head of a whole force of investigators, many of them of much higher class.

Ozirsky's vehicle to success was his mastery in the art of torture, not only phys-

cal violence but psychological assault. He would attempt to crush me with the magnitude of evidence against me, his desk being covered with innumerable papers, purporting to be telegrams and letters I had sent from Birobidzhan to Moscow as correspondent of the Jewish Antifascist Committee.

Ozirsky bragged to me that in preparation for my case he had read some thirty volumes on the subject of Jews and Jewish problems. However, his handling of my trial showed up his vast ignorance. He had picked up a quotation from the book of the Nazi ideologist, Alfred Rosenberg, "The Myth of the Twentieth Century", according to which "Jews have two homelands - Palestine and Birobidzhan" and he kept quoting from the Nazi bible to show off his knowledge. In order to avenge himself

for all he had suffered from Ozirsky, a Jewish writer once offered to help the satrap to compose a special protocol claiming that the eminent Yiddish classic, Sholom Aleichem, was nothing but a layman possessed by a mania to write. In this manner the writer was able to call the attention of the higher-ups to Ozirsky's ignorance. This incident might have gone unnoticed had not one of the assistants realized that there was a flaw somewhere in this draft on the great writer...

Ozirsky would not mention

the name of a Jewish writer without adding the epithet "the enemy of the people", the enemy of the people Der Nister, the enemy of the people Itzik Fefer, the nationalist Mikhoels, etc.

It is hard to describe the extent of the physical and mental pain inflicted upon me in the course of the hearings. Every time he felt himself bettered by me, he had thrown me in the dungeon. Four times was I thus incarcerated in a dark, foul-smelling hole, five days at a stretch, with only three hundred grams of bread and

a cupful of water as my daily ration. It was not bravery that helped me hold out and defy the conduct of the trial, as planned by Ozirsky. It was the sheer fury he aroused in me by his actions in his determination to convict me as a spy.

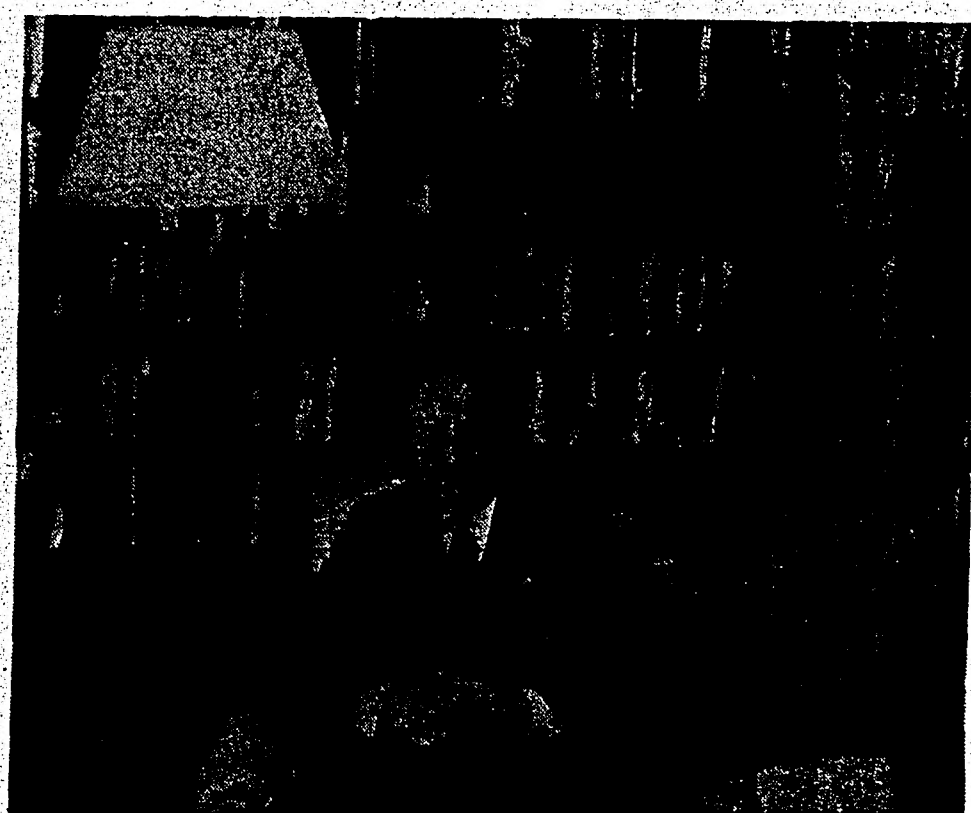
He attempted to prove that my communications from Birobidzhan were phrased in such a manner as to give aid to foreign agents. My statement that surely Soviet counter-espionage would have been able to decipher my alleged messages, seemed to make no impression. He in-

sisted that I worked insidiously and with great care.

Take the incident of the lost mailing, for instance. At one of the sessions, Ozirsky, while asking if I know what it is, pulls out from his safe a large stiff envelope which I immediately recognize. So here is where it landed!

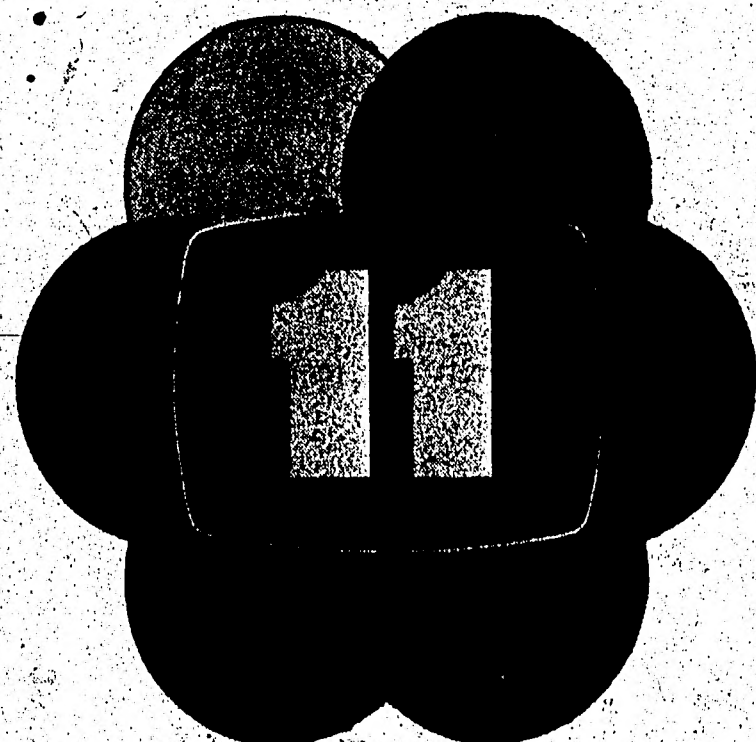
Not only the post office, but all of Birobidzhan had been in a turmoil to trace the whereabouts of this all important material which I had sent by registered airmail to the Yiddish newspaper "Einigkeit" in Mos-

Continued on Page 18



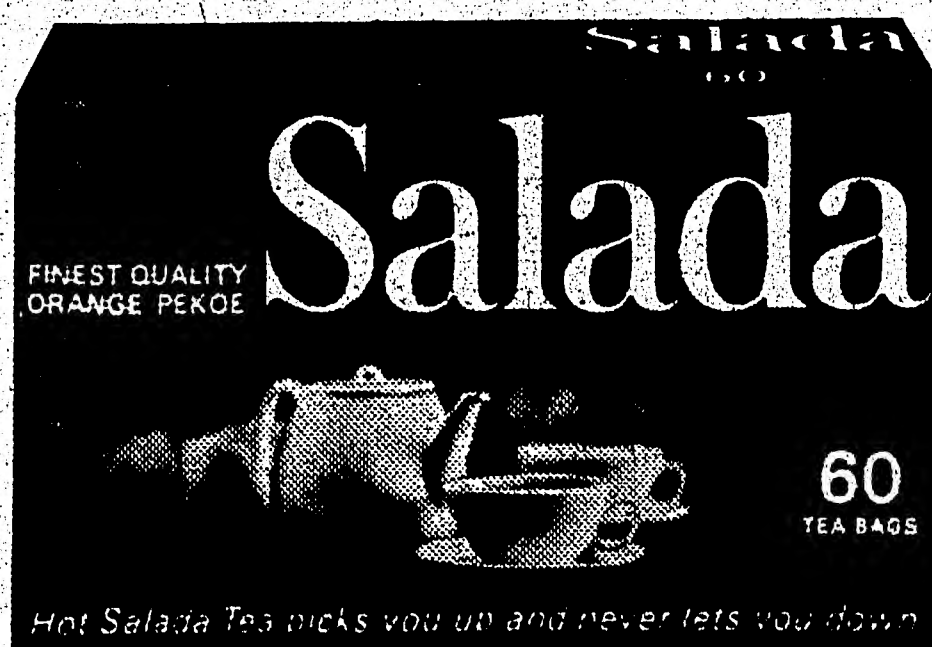
HE WENT THROUGH HELL -- Author, Israel Emiot, a famous Yiddish poet now living in Rochester, N.Y., was in a Soviet prison for many years.

Happy New Year



Our sincere wishes for a happy and prosperous New Year 5728

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wish all their relatives
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and Healthy New Year.

Mr. & Mrs. Ben Walker
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PRIDE AND PREJUDICES

Woman Describes Holiday Frustrations

by Jacqueline Toff

I don't like the excess of fashion buying. True, most people would buy a new autumn outfit anyway, but it isn't Ascot week. It's a time of reflection and solemnity.

And do we really have to dress our nine-year-old sons in miniature men's suits and trilby hats?

Of course, take the children to shool. But don't send them. There are children's and youth services where they can go on their own.

I don't like the horse-play and shouting outside shool on Yom Kippur. If the children's service is finished and there is no room in shool, or they have had enough, take them home.

I don't like the way a lot of Jewish children stay away from school on these days, but are unable to explain the reason to their non-Jewish friends. Let's see that they understand the meaning of the Holy-days and, according to their age, are able to give reasonable answers to the

questions they may be asked about their religion.

When they do stay away, see that they go to shool, not the cinema. Apart from the moral damage to them, their teacher's willingness to co-operate over facilities for Jewish children is liable to evaporate if he sees them outside the bowling alley on Yom Kippur.

I don't like the way the High Holy-days are out of proportion to the rest of the year. After all, it's Shabbat every week, if one only cares to acknowledge the fact.

I don't like the negativity of Yom Kippur. As an adult, perhaps one understands the prohibitions, but for children the day seems full of "You mustn't do this; don't do that." How about more emphasis on doing good for the rest of the year?

I don't like New Year cards. A meaningless status symbol, chukas ha'goy. Especially the organisations

that have the effrontery to send them through the post and expect you to send them back or pay for them.

I don't like fasting (I know one isn't supposed to enjoy it), especially when I hear my husband announcing at the end of the fast that he could have gone on for hours!

I don't like the way in which kosher butchers (and others, but chiefly butchers) celebrate the Holy-days with late deliveries, raised prices, excuses "It's Yom-tov, you know." Didn't they know it was coming? Did it creep up on them unannounced?

I do like the feeling of oneness with Jews the world over, praying at the same time on Yom Kippur. The solemnity of the Kol Nidre service - worth more than the whole noisy, interrupted day of Yom Kippur.

I do like the thoughtful, starlit walk home from shool that night.

I do like the fact that at least on these few days people you hardly know to be Jews admit to it and join in. At least my children have friends who stay away from school on Rosh Hashana and don't have to complain, as on other Yomtovim, that there's no one to ask for tea.

I do like it if I'm pregnant on Yom Kippur and my conscience doesn't suffer too much if I break my fast.

I do like the evening of Yom Kippur, when I know it's another whole year till the next one.

I do like my children's determined efforts to fast and the serious faces they try to keep up all day.

I do like to think they will grow up feeling the Holy-days means something positive to them and that some of the irritating, trappings are only trappings and do not make them lose sight of the significance of these days.

ROSH HASHANA ITS HISTORY AND MEANING

Continued from Page 10.

How striking, by contrast, is the observance of the New Year among Jews as summed up in the U'n'saneh Tokef: "Let us recount the potent holiness of this day!" Life to the Jew is important, worth-while, yes, sublimely significant, majestic and holy. It isn't just an eat-drink-be-merry-tomorrow-we-die thing. We are grateful to God that we have lived through the old year and we express our gratitude by means of a religious service.

Thus the Jewish New Year, though the medium of religious poetry, emphasizes the central truth, which is the basis of every mature society. Our destiny is controlled not by fate, not by luck, and not by superstitious

practice, but by man's own responsible thoughts and acts - by his adherence to the laws of God. Here we find a reflection of the ethical soul of Judaism.

UNIVERSALISM

Our prayers on the New Year also emphasize that Rosh Hashanah, which commemorates the "birthday" of the universe, can inaugurate a rebirth of human society. We strike a Messianic note and pray for the time when all mankind "shall form a united brotherhood to do Thy will with a perfect heart."

It is felt that Israel was chosen, in a special sense, to bring man to God. Hence the prayer:

"May all that breathe proclaim:
'The Lord, God of Israel, is King;
His Majesty rules over all.'"

Similarly we ask:
"O purify our hearts to serve Thee in truth,
For Thou, O God, art truth;
Thy word is truth; it endures forever.
Blessed art Thou, O Lord,
Ruler over all the earth."

THE GOOD WAY

Such is our prayer on Rosh Hashanah for all the world. This Holy Day, however, has an equally direct message for the individual, which may be expressed in the words of Maimonides:

"Every man is granted free-will. If he desire to incline towards the good way and be righteous, he has the power to do so; and if he desire to incline towards the unrighteous way, and be a wicked man, he also has the power to do so. Give no room

in your minds to that which is asserted by heathenfools, and also by many of the ignorant among the Israelites themselves, namely, that the Holy One, blessed be He, decrees that a man from his birth should be either a righteous man or a wicked man.

"Since the power of doing good or evil is in our own hands, and since all the wicked deeds which we have committed have been committed with our full consciousness, it befits us to turn in penitence and to forsake our evil deeds; the power of doing so being still in our hands."

Though meditation and prayer form the major elements in the observance of Rosh Hashanah, other practices are associated with the Holy Day. For instance, on the afternoon of Rosh Hashanah, many Jews go to a stream or some other body of water and repeat the biblical verses from the prophet Micah: "And Thou wilt cast all their sins into the depths of the sea." This vivid ceremony is called Tashlich. By casting one's iniquities into the flowing stream, one figuratively expresses the desire to be regenerated and washed clean of all impurity.

"THE TEN DAYS"

This introspective mood of Rosh Hashanah is not permitted to disappear with the passing of the New Year. The first ten days of the Hebrew month Tishri, culminating with Yom Kippur, are known as the Penitential Season. These are days intended to stir, in each of us, the feeling that we are being weighed in a spiritual scale, that we must improve our moral stature, that we can rise above some of our petty

concerns. The keynote of this season is Teshuvah (repentance and renewal of one's good actions). The Sabbath immediately following Rosh Hashanah is thus known as Shabbat Shuvah, the Sabbath of Return or "repentance". It teaches in the words of Hosea:

"Return, O Israel, unto the Lord thy God;
For thou hast stumbled in thine iniquity.
Return unto the Lord;
Say unto Him: 'Forgive all iniquity,
and accept that which is good.'"

The confession of sin, the resolve to do better, and the prayer for a worthy life - these raise us to the highest spiritual level. They set a goal we are to strive for in our daily living throughout the coming year.

It is interesting that despite the terrible sufferings, wanderings, and martyrdom inflicted upon the Jew in darker ages, no hint of a death-wish ever found expression in his prayers. Nowhere in the entire New Year liturgy is there any emphasis on the rewards of an after-life. Life, here and now, despite all its trouble, is held to be good, very good. There is little stress, therefore, on Rosh Hashanah of the comforts of our faith; the New Year is presented chiefly as a time of challenge. One of the rabbis of old put it this way: "A man should so live that, at the end of his days, he can say: 'I have not wasted any day of my life.'" To the Jew, Rosh Hashanah renews that challenge at the beginning of each year.



MY FATHER by Yael Dayan

YAEL DAYAN, 28-year-old war correspondent and novelist, wore a light grey uniform with the badges of a lieutenant (she earned them). Her pitch-black hair fell under her protective cap. She spoke of her father, Moishe Dayan, the Defence Minister of victorious Israel. She spoke briskly: time was scarce, for in half an hour she was due to be back in the hot hell of the Sinai desert.

She said: "My father is really like every other man, and yet he is quite different. On Saturday, for example, we saw each other again at last after a long separation. It was the first time since this terrible war started. Father was cheerful and happy. He did not feel the terrible strain that the last weeks had brought. He was calm and relaxed. For not one minute had he doubted that we would win".

"As a father he is like any other father. As a man he is fantastic. As a general he is one of the greatest that ever was."

We drove in her father's sea-green car through Tel Aviv. It was lunchtime and the sun shone in the sky like a ball of fire. Yael drove slowly, looking for a shop to buy provisions for her journey to Sinai. As she bought bread, cheese, butter and biscuits in generous quantities, she talked of her other career, her career of peace—writing.

"I will, during some of these days while we are still fighting for our freedom, write a book. It will be my sixth."

Her work includes four novels and a travel book. Although she speaks Hebrew, Greek and French, she writes her books in English. Her work is controversial and successful.

Her last novel, published in Britain this year, was written under the Grecian sun but the theme is warlike. Its title "Death Had Two Sons" is derived from a Cretan lament which says: "Oh, that death had two sons so I might take one away." It has tenderness and bitterness and it concerns Egyptian minefields, death in action and fighting men.

Yael Dayan, who was first drafted into the Israeli Army in 1956, has also lived much with minefields, death in action and fighting men. In a letter to an English friend from the southern front in Sinai, she wrote:

"You ought to see me. I am wearing boots, and I have a plate and knife strapped on a belt. I don't think I have ever felt so well. I go from one group to another. I have spoken to the reserves and to the regular soldiers of courage and strength."

These are qualities she has herself. "Perhaps," she said, "I have inherited them from my father."

Gunther Stiller

LONDON EXPRESS

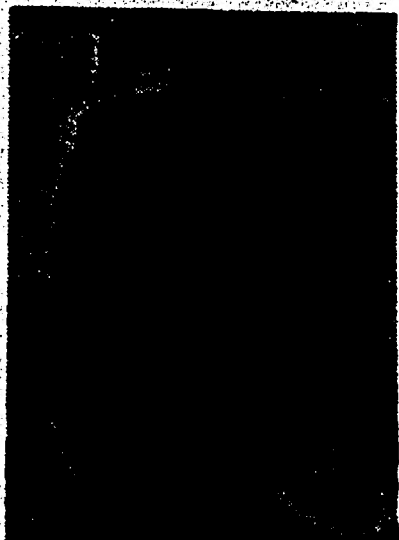
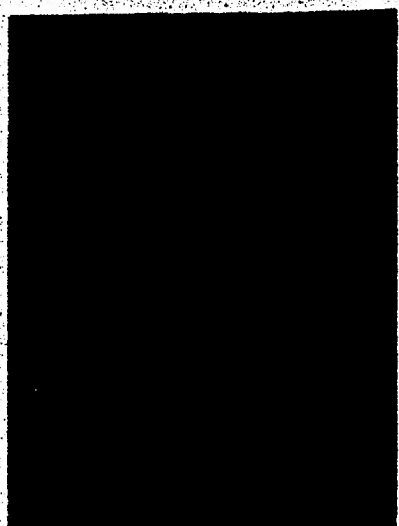
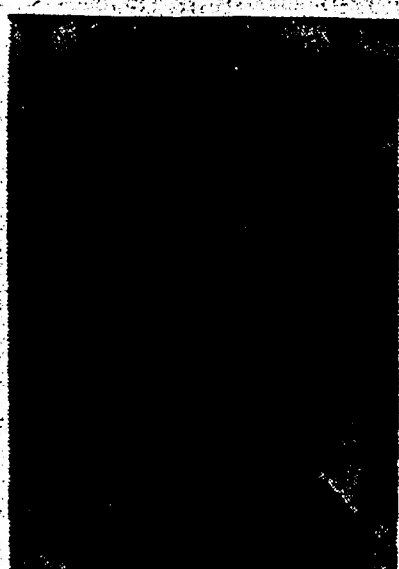


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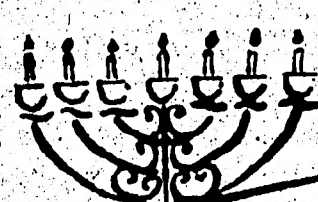
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34 years ago in Warsaw -- Hasidim came to bid bon voyage to the late Rebbe of Gur.

ONCE IN WARSAW

Continued from Page 9

for their learning and piety. On the Eve of Rosh Hashanah visitors to the Rebbe's court tried to obtain a clue whether Yaakov Talmi had composed a new melody, as it was his custom to compose new music for Rosh Hashana. His moving melodies conquered the hearts of all who heard it.

After World War II, I made a trip to Poland and visited the court of the Rebbe of Gur, and his House of Prayer, in which more than ten thousand Hasidim assembled for Rosh Hashana services. But what did I see in the place which once resounded with the prayer, song and joy? - A brewery . . . and a vocational school.

I remember my first visit to Gur, with my father, blessed be his memory. The train, commonly known as "Kolejka", was crowded beyond description. Men hung on precariously to the doors of the train arriving from Mokotov. The gentle ticket sellers awaited the High Holy Days with an eagerness comparable in fervor to that of the observant Jew. The increase in income for the ticket sellers as a result of the High Holy Days was tremendous. They were not "Days of Awe" for them. The hearts of Jews were open on those days, and they knew that when Jews open their hearts, they also open and empty their pockets. - The town of Gur seethed and bubbled with commotion and the excitement of preparations; the inn keepers, hotel proprietors, cart drivers, shopkeepers, merchants, market stall owners, - all awaited the great days. The town made its living from the Hasidim, the pilgrims to the "Court" of the Rebbe of Gur.

Incidents occurred at times during prayers and meals at the Rebbe "court". Foreign journalists and press photographers were eager to observe the Rebbes at prayer or at their meals, - an event which was considered to be somewhat "exotic." Somehow, ways were found to prevent unpleasantness. The praying Hasidim understood that they should not prevent these men from observing the services, and a special spokesman was assigned, one who was proficient in several languages, and who could explain to strangers the customs and prayers.

Another celebrated "Court" was that of the Rebbe of Modzic, Reb Shaul Yedidiah Taub, blessed be the mem-

ory of the just; to his court came not only disciples, but also other pious men and even the non-religious ones who longed for the melodies of the famous Rebbe.

The discomforts of the Hasidim who travelled to the courts of the Rebbes for the High Holy Days were not few. The roads were crowded, at times almost impassable, suitable lodgings or proper food were difficult to find. But they responded gladly and willingly, for is it a simple matter to greet the great Rebbe, to look upon his face, to sit at his feet, to be near him?

To Otwock travelled also the Hasidim of the Rebbe of Kozienice, Reb Ahrele, blessed be the memory of the just. He was a very unusual man, and his gatherings were held late at night. The Hasidim would wait in his "court" for hours anticipating the moment of the great Rebbe's arrival. At two in the morning the Tish would begin: tables were set up in the garden of the "court," and the Tish lasted almost until daybreak, the chanting of the faithful ringing through the air of the townlet. It was a custom of the Rebbe to lightly slap several of his dearest disciples. Happy were those who earned a slap from the holy and blessed Rebbe, and envy plagued those who did not earn this privilege and distinction.

The Hasidim of the Rebbes of Alexander, Apt, Borisow, Sochoczw, Amszynow, Radzymin, and others, were travelling to Warsaw (where they stayed for the High Holy Days) or to towns of the respective Rebbes. The followers of these Rebbes met in many of the six hundred Shtetlach of Warsaw, the largest number of Shtetlach being those of the followers of the Rebbe of Gur.

His house of worship at Zielazna stood there since the days of the old dynasty, that of the first Rebbe of Gur, Reb Itzhak Meir, the brother-in-law of the Rebbe of Kock, blessed be his memory. The Rebbe of Gur, also had "Shtetlach" at Nalewki 19, Twarda 18, Zamenhof and other centers. Another Rebbe with many followers was posthumously Rebbe Nachman Braslver, blessed be his memory, the grandson of the Besht (Baal Shem Tov). His Hasidim were known as the "Dead Hasidim." They would travel to the townlet of Uman in the Ukraine, and were not put off by any obstacle as long

Continued on Page 30

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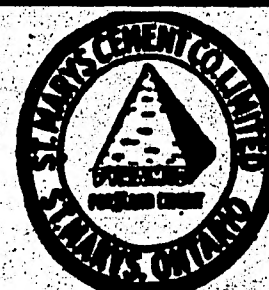
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The Truth, Nothing But The Truth

by Elie Wiesel

RETURN to MOSCOW

On the eve of the holiday, anonymous handbills were passed around the Moscow University and the professional schools among a select few: "The symphony of Simchat Torah. Thursday. Usual time and place." It was the sign for feverish activity in the Jewish student community. The instructions are passed from hand to hand, or by word of mouth: it's set for tomorrow. There is no need to specify the time -- as soon as it is dark. Nor the place -- in front of the synagogue. Nor the fact that they were not coming to a concert, but to a pilgrimage.

As they had done the year before, the young people went into action at dusk. Students, civil servants,

civil servants, workers, boys and girls, men and women -- seeking brotherhood or simply to recapture the past -- began arriving from all over. They came alone or in groups, schoolbooks under their arms or guitars slung over their shoulders, to share the joy of a scattering people, to unite in their song if not in their destiny.

Darkness had not yet fallen on Arkhipova Street, closed to automobile traffic for the occasion, as the crowds grew larger by the moment, stretching as far as the eye could see. The gilded cupolas of the Kremlin reflected the last fiery rays of the setting sun, while in the street, the festival was already in full swing. The people laughed and cried out, as if they were being relieved of some invisible burden, dancing and partying until late into the night, until they were exhausted, then beyond exhaustion, as tradition demands, until delirium overtook them, and then beyond... Once more I found myself in the middle of these riotous crowds, a witness seeking his justification in the very act of observing.

Feverish faces, intense eyes, joyous eyes. More numerous than last year: thirty thousand? forty thousand? Fearing accidents which could have happened, the police set up first-aid stations with ambulances and nurses. The precautions, however, were unnecessary. No one fainted, and there were no cases of exhaustion. The demonstrators were cramped for space, as they were the year before, but no one complained. On the contrary, they took pride in it.

They danced the hora exuberance, and the earth shook beneath their feet. The clamour shattered the night silence, even far off. They sang in Hebrew, Yiddish and in Russian, without realizing that it was the continuity and survival of Israel they were offering as a challenge to the face of the surrounding world, imposing a forgotten meaning on this ancient festival, meant precisely to recall the eternity of Israel.

As it was the year before, the street seemed to be encrusted in an unreal universe, a far off world of

legend the world of Jerusalem where, long ago, people of all ages would come from the four corners of Judea to celebrate the same event, in the same way, sustained by the same breath.

Wide-eyed, my heart beating wildly, I crossed and recrossed the street, without seeming to move at all. I went from one group to another, from one chorus to another, and it always appeared to be the same group and the same ritual, obeying the same commandment. They cried out everywhere that he lived -- King David, the King of Israel. It looked like one circle, multiplied by a thousand, in the center of which stood the conqueror of Goliath, invisible yet present, invisible yet alive.

The spectacle drew on the Hassidic festival and the country fair for its origins, sweeping away resistance and tradition, not allowing many people to remain apart from it for long. The shy forgot their inhibitions and the timid lost their fear; the most reticent spectator became a participant. In the midst of this joyous crowd, a stranger like myself felt more at home here than in his own home on the other side of the border. And the fervor of my childhood, lost, if not choked off somewhere under the ruins -- it was here that I found it again.

I also found some people whom I had met the year before in this same place, under the same conditions. Two of them -- one an engineer from Minsk -- avoided me to the point of not answering my greeting. Later I found out the reason. After their conversation with me last year, they were interrogated by the secret police and released after 24 hours. There were no further consequences, but they were evidently not anxious for it to happen again.

On the other hand, most were glad to see me again and went out of their way to greet me. Some welcomed me back while others just touched my arm. An interpreter working at the Foreign Languages Institute clasped my hand and murmured: it's good, it's very good. A teacher just thanked me. What was she thanking me for? For coming back? For not having forgotten? A pretty student left her group and came towards me with outstretched arms: "You are one of us again!"

I remembered her. Our brief meeting had made an indelible impression on me. She was the leader of a spoken chorus and she showed me her total ignorance of Judaism. The little she did know was incomplete, and a caricature. Jewish religion? Outmoded and old fashioned. The Jewish people? Capitalists, merchants and frauds. The State of Israel? Imperialist and racist. Then why was she here to celebrate the Feast of the Law? Why was she so adamant about remaining a Jew. "Why?"

she answered, "Because I like to sing."

She didn't ask me why I had returned and for that I was grateful. We looked at each other without saying a word. Then she smiled and took me over to her friends saying: come sing with us. It was as if she had said: come, and you will feel Jewish as we do. I joined in the song.

The songs and dances redoubled in vigor. My head was spinning. I was being carried away by the wild wave unleashed by the memories of another time.

During the same spectacle last year, I thought it was a dream, and this was why I came back: to convince myself of the contrary. And yet I didn't. My second visit to Russia, on the night of Simchat Torah, ran parallel to the first: the same dream was waiting for me.

I didn't make the decision to return with a light heart. It wasn't that I was afraid of complications. I wasn't risking anything and I knew it. The Stalin Era belonged to the past. In spite of the internal confusion in the Kremlin, the police terror has, in the last ten years, given way to a more liberal system. There are no longer arbitrary arrests. Certain rights have been given back to the citizens and suspicion does not follow their every step. If he isn't Chinese, the foreign visitor is no longer treated as a spy or enemy.

Moreover, I had no trouble obtaining my visa. In spite of the articles I wrote after my first trip, my name wasn't on any blacklist. And I had no trouble, even though my arrival in Moscow coincided with the Paris publication of my report on "The Jews of Silence". Nothing worried me during my trip, and I don't think I was followed. I had freedom of movement. Policemen, customs officials, Intourist agents -- all were polite, helpful, and friendly. If the interested parties received information about me, as they probably had, then they must have believed my statements that my articles are not intended to foment the Cold War.

Something else made me hesitate. I was afraid of being deceived. Wouldn't a repetition of the Simchat Torah festival drain it of its force, of its fascination? Wasn't it one of the 'original' experiences, which have to remain unique and unreachable to keep their secret? In remembering it, I relived it ahead of time as an obstacle which deprived the future of its unexpectedness. It couldn't be like the first time. Last year I went from one dazzlement to another, from one miracle to another, and each event, filled with mystery, reached out to me like a sign of hope. Would it be the same the second time? I weighed both possibilities. Logic was against it: my trip was one of those you should take only once.

Finally, I decided to return. I don't know what tip-

ped the scales. Perhaps I wanted proof that the cries of joy I gathered and brought back last year were something other than a wild dream. And then, I had grown attached to these Jews. Something about them attracted me! Their ability to turn silence and song into an act of survival; their torments and their victories; their eyes that make you cry with emotion, with pride, with shame.

They were all here, on Arkhipova Street, shining, invincible. Some shouted: Who are we? Others answered: Jews. What are we? Jews. What will we be? Jews. Simple answers to simple questions, not like in the past, in the great Jewish centers in the western world, where everything concerning Judaism discourages you by its complex, apologetic aspect. Here, everything is clear. Fifty years after the Revolution, you are a Jew because you are a Jew.

"Why did you come back?" the young chorus leader asked me with a mischievous air. How had she read my mind? I would have liked to answer: I came back because you taught me a new truth: that those who make a song of Judaism are as good as those who turn it into a prayer. But she must have understood, so I just said to her, "Why did I come back? To hear you sing."

A few hours before, I had attended the service itself in the synagogue, where more than three thousand people had squeezed in. The atmosphere was both solemn and festive. More than it had been the year before. Men, women and children were all together. Sweating faces, listless, consumed by waiting, by drunkenness. One would almost have believed that they knew that their common presence in this place this evening concealed a meaning that may have gone beyond them. They represented three or four generations of Jews who looked for each other and found each other, knowing that what they had in common should be passed on. So the old people came to pray, and their grandchildren came to watch them.

What had changed since my last trip? The interior seemed to be better lit, the congregation less troubled. The walls had been repainted. The cantor was new, having been "borrowed" from a suburban synagogue to succeed Barken, who was almost eighty. Surrounded by a choir of eight old men, the new cantor seemed slightly younger.

Semyon Mikhailovitch, the President of the synagogue, was also new -- a closed, taciturn man. He was feared and respected for the same reasons, having been a clerk with the secret police. With his connections, he could do a great deal of good, or evil. Until now, the community could only be thankful for his appointment.

Reports to the Canadian Jewish News on his second trip to Russia - famous author Elie Wiesel.

Yehuda-Leib Levin was still the chief rabbi, but he wasn't the same man. In one year he seemed to have aged ten. He was stoop-shouldered and his eyes were dark; one could feel his resignation and weariness, as if a cord in him had snapped. He was facing the congregation, but he didn't seem to see them.

On Yom Kippur last year, before saying Kaddish, he gave a sermon which scandalized many of the congregation. He commemorated the "two million victims" of the Holocaust. Someone corrected him: six million. Stubbornly, the rabbi held to his figure, explaining to those who protested that he was only referring to the two million Jews who had been massacred on Soviet territory. As if the Germans made a distinction between Russian Jews and the others. As if their extermination plans were not aimed at the world Jewish population. Poor old man. For fifty years he had been told that the Jewish people didn't exist.

The sexton had also grown older. Gloomy, impassive. He had been so lively, and now he barely left his seat on the rostrum, facing the rabbi. He had seemed to be everywhere, knowing and telling everything, and now he sat, gazing absently at the congregation.

The little hunch-backed infirm, wearing a green hat, had, on the other hand, not changed at all. Everything in him remained twisted, unnatural, spiteful. He seemed to like his job, wallowing in the scorn heaped upon him. He had only one threat: "The militia will teach you how to live." From time to time he was beaten up in the street at night by masked men, but he never complained. It was part of his job and he considered the beatings as war decorations.

There were many familiar faces in the congregation as well. Those who attended regularly were in the first rows. The brother of the Israeli Prime Minister. The cousin of the Mayor of Tel-Aviv. A writer's uncle sat behind the deputy's nephew. There were very few Israelis not represented in the synagogue. Every member of the community had a close or distant relative in Europe, in the United States, or in Israel.

The cantor had finished the Maariv service quite a while ago. A child asked his grandfather: What are we waiting for? Patience, little one, the man answered. We were waiting for the Hakafot ceremony. The people didn't seem to be in much of a hurry; they felt at ease, secure. They called to one another, striking up friendships. A man made his neigh-

bors laugh: he was trying to find a husband for his daughter. He kept insisting that he was serious. He was asked where his daughter was. Outside, he answered, in the street. She was dancing with the other young people. In that case, they explained to the anxious father, don't worry about her. She may have already found one.

At the rostrum, someone was asking for quiet. A member of the committee took the microphone and announced that the usual prayer for the opening of the ceremony would be read by "the director of the Rabbinical School, chief rabbi Yehuda-Leib Levin, in person." A few people burst out laughing. The title was the only thing left from the school.

After the prayer, the Holy scrolls were taken out of the ark for the procession through the congregation. The dignitaries and foreign visitors had the honor of leading the procession, behind the chief rabbi. At the last minute, however, he fell back, frightened by the surging crowds. He would take the procession around the rostrum, not the hall. Without any discussion, we decided not to follow him. The people called out to us: "Come, come to us. We are waiting for you." Each carrying a scroll, we stepped down into the mass of people which surrounded and broke up the procession. Like the year before, I found myself the prisoner of a thousand and outstretched hands, of a thousand questioning eyes, spurred on by the thought that they saw me as a messenger, the bearer of consolations and promises which I myself did not know. They held on to me as if to absorb something of the foreigner's presence. Each had something to ask him, to confide to him. A bit of information, a favor. An older man whispered in my ear: "Do you know Chagall?" "Yes, I know him," I lied, not wanting to disappoint him. "Say hello to him for me." "I'll tell him, but who are you?" He hesitated, then answered, "It doesn't matter." If I do meet Chagall some day, I'll give him the message. Perhaps he'll understand. The Jew who gave it to me might live in Vitebsk, the native universe of the painter -- or in one of his paintings.

A pious man with a black skullcap and a white beard wished me a long life. The same to you, I answered. I would prefer something else, he said. Wish that I shouldn't give up hope. A young woman with disheveled hair spoke to me in Russian. The man next to her translated: may you survive until the holiday next year. Here, the

Continued on Page 19

synagogues in our history

by Edward Jamilly



LARGEST SYNAGOGUE IN THE WORLD: A recent picture of the Dohany-Utca Synagogue in Budapest — the largest in the world. It can hold 7,000 people.

THERE has been a considerable and world-wide resurgence of interest in synagogue design during the past twenty years. This has, in some countries, resulted from the need to make good losses through war-time destruction. Elsewhere, the pattern of Jewish settlement in towns has changed to such an extent that existing synagogues, mainly those on central urban sites, have been abandoned and new buildings erected in suburban areas; this is a continuing process that has, in a metropolis like London, been going on for more than a century.

The most striking upheaval of population from Central Europe and the Arab countries of the Middle East to Israel has of necessity rendered many old synagogues redundant and created a demand for new which, as yet, has not been satisfied fully owing to the many demands upon Israel's economy. Other cross-currents, such as the transfer of Jews from North Africa to France or from Egypt to England, as a result of political events, and the continuing attraction of the Americas to emigrants from the Old World, have raised problems of accommodation for the receiving communities.

The demand for new synagogues in some places and the inevitability of closures in others is clear, without taking account either of natural population increase or decline in religious observance among static congregations. How this exceptional demand has been met is perhaps the most interesting aspect. It presented an opportunity to rethink traditional plans and architectural solutions in terms of modern rabbinical thought, of any changes in the form of service, and taking account of the present pattern of congregational activity and attendance.

Had there been no such changes in observance, the architect would still have been presented with the problem of designing buildings for an ancient religion that acknowledged the architectural revolution of the twentieth century. Ultimately, this is a matter of sincerity, of being true to one's time, and of possessing imagination, qualities that may not be present in all architects, or their clients; new synagogue buildings speak for themselves in this respect.

Looking first at Europe it is at once surprising, in view of the maltreatment of Jews, and expected, because of the destruction of their synagogues, that there should be new buildings for residual communities in Germany. Financed mainly from government sources, these "expiatory" synagogues generally include a *Gemeindehaus* and are, one suspects, rather more extravagant than small communities could afford elsewhere: that at Bonn seems an obvious showpiece in the Federal capital, for it seats a mere 120 persons.

Among the dozen or more new synagogues, Bonn, Dortmund, Essen and West Berlin are perhaps the best designed—carefully detailed, clean-lined, modern German architecture, selective in the materials with which they are faced—and of

these Essen may be considered the most exciting. The synagogue proper is housed in a metal-clad dome, perforated by circular lights, and is linked across a walled garden to the communal centre, which curves on plan in sympathy with the circular synagogue. But the most interesting example is to be found in West Berlin, where the new synagogue and community centre incorporates the remains of an old synagogue; a restored Byzantine portico serves as main entrance to the restrained modern façade against which it is set; so imaginative a piece of *chiaroscuro* must be unique.

War-time destruction was the reason for a new synagogue being built at Rotterdam, its plain geometric lines relieved by the diagonal pattern of window grilles incorporating the six-pointed star. Five years later this same symbol was hoisted between four columns above the roof of the little synagogue in Apeldoorn, a neat box of bricks, domestic in scale, built in 1960. In contrast to the simplicity of these Dutch synagogues the new Leghorn synagogue, built in 1962 by the Italian Ministry of Public Works to replace the old bombed building, has a tortured look—perhaps in memory of the horrors of the Second World War.

Standing in the centre of a small piazza, with an attached block of communal rooms and rabbi's quarters, there is nothing quite so dramatic as this *Tempo Israelitico* to be found elsewhere in Europe, its astonishing exterior reminiscent of art nouveau as practised by Gaudi. Internally, however, all has been smoothed away and the nondescript galleried hall has been fitted with an Ark and central almemar that are throwbacks to the Renaissance interiors of Venice, creating an effect verging upon light opera!

In France one recalls the new synagogue of Strasbourg that made news in 1958, perhaps because its seating capacity of 1,700 made it one of the biggest in Europe; better inside than out, it, too, replaced a building destroyed during the war. Typically French in the regularity and discipline of its design, built of concrete in the manner of Perret, this was essentially a traditional monumental work carried out in a heavy modern idiom.

More encouraging is a new synagogue that has recently been built in Paris. Despite indications to the contrary (for it was commissioned by an Orthodox Sephardi congregation, doubtless for an influx of Moroccans) this is immediately recognisable as a modern design of some quality. The main façade, fronting to a courtyard entrance, is covered with a perforated screen based on the Star of David motif—to better effect than is usual with this cliché. Classrooms and a hall are provided above the foyer leading to the synagogue at the rear; within the confines of a narrow urban site permitting no side lighting, the interior has a simple lofty dignity and its traditional galleried plan with central teba has been given fresh interest by the use of a pleated accordion roof with clerestory windows.

Most new synagogues on the Continent have been built for

small communities and follow the traditional plan arrangement. Nearly all have recognised their ancient three-fold function as places of assembly, study and prayer, by attaching to the religious centre some ancillary rooms for educational and social purposes; West German centres have perhaps made the greatest provision for communal activities. For really big new synagogue centres, for the most interesting new planning solutions and for some of the most distinguished and forward-looking architecture of today, one must look to the prospering American congregations.

The late Erich Mendelsohn had, between 1945 and 1950, in a series of four great executed temples and three projects, established a pattern of grouping that has proved the basis of other major schemes. He was excited by the prospect of finding "a new religious structure for a new religious meaning." He was also one of the first of the twentieth-century masters of architecture to turn his attention to synagogues, a field of design hitherto neglected by them.

Since his death, designs have been prepared by Frank Lloyd Wright and Walter Gropius, by Pietro Belluschi, Carl Koch, Philip Johnson, Minoru Yamasaki and Louis Kahn. The original thought brought to bear by such minds has undoubtedly placed American synagogues in advance of their field. From the welter of building activity one can do no more than select a few representative examples that may indicate American trends. Wright's Philadelphia project and Johnson's Temple at Port Chester, New York, both dating from 1954, are sufficiently well known to require no comment here, and Kahn's exercises in his typical bastioned style, producing plans reminiscent of medieval castles, never proceeded beyond the drawing-board stage.

Belluschi, architect of three temples in the eastern States, has explained his own design aims as clarity and nobility. By using simple materials he seeks "to achieve a sense of beauty without ostentation and with great economy of means." "In America," he said, "the synagogue is developing into a complex institution where the multiple manifestations of Judaism can take place in warmth and freedom." His own Temple B'rith Kodesh at Rochester, New York, is built high on a hill and has the domed sanctuary, or synagogue proper, as the centre-piece of a complex of social and educational buildings that include an auditorium, activity and adult study rooms, a small chapel, administration and no fewer than 29 classrooms.

This major work, built in 1963 on a 15-acre site at a cost of \$2,500,000, provides the centre for a Reform congregation of 1,250 families. Communities as thriving as this one have succeeded in restoring to the synagogue its medieval importance as the active focus of Jewish life, not least among the young, and in doing so have won a considerable victory over falling attendances and apathy—prob-

lems that bedevil all religious denominations today.

Although not always as sensitively designed, the number of similar centres has steadily increased during the 'sixties. Gropius's Baltimore Temple (Oheb Shalom) is a big expensive (over \$2 million) suburban cluster of buildings with slick and sleek interiors and an enormous car park at the rear. The new synagogue of Stamford, Connecticut, has a classical plan, heavily orchestrated with massive brick columns, and includes a chapel, banqueting hall and kosher kitchens; designed for 500, it is capable of accommodating 1,200. The problem of size is met in America by providing a small prayer room or chapel for daily use and a synagogue for Sabbaths that is capable of expansion on High Holy-days.

The usual method of drawing aside a partition at the rear or the side has the disadvantage that congregants seated in the foyer or hall space added to the synagogue tend to feel "out in the cold." This problem has drawn a more thoughtful solution than most from Gyo Obata, designer of the Temple Israel at Creve Coeur, Missouri. By dividing his double hexagon plan diagonally and placing the Ark and a removable stage in alternate angles, he has provided for dual use and, when the whole area is required by the synagogue, has ensured that the Ark remains central and equidistant from the blocks of seating. A hexagonal plan, of course, lends itself to an interlocking framework of beams based on the inevitable Star of David—fast becoming the most overworked symbol of synagogue design.

In contrast to Obata's sophisticated interiors, the architect of the Shalom Temple at South Norwalk, Connecticut, has exposed the timber beams and boarding of his tent-like roof, in the hope that his building "will be a living proof that the Polish synagogues have not been completely destroyed and that in some way their spirit lives." Although an interesting example of the romantic search for historical inspiration, this temple lacks the ornate central bima that was such a feature of the wooden synagogues of Poland—a concession to modern arrangement.

One further American temple should be mentioned, that on the shores of Lake Michigan at Glencoe, by the Japanese-American Minoru Yamasaki. Deriving inspiration from plant forms, the architect has produced a modern building at once suggestive of art nouveau and of Regency Gothic. Perhaps, by association of ideas, one feels that the organ pipes over the gallery, and the pointed forms of Ark and tablets of the law give a churchy rather than synagogal atmosphere. But if the congregation wanted something spectacularly different, they certainly got it!

Building in the New World has not been confined to the United States. The Jewish community of Sao Paulo, Brazil, erected an important group of religious, cultural and social

buildings over ten years ago that even incorporated on the roof of the youth club adjoining the synagogue an open-air swimming-pool and gym terrace. In Canada several new synagogues have been opened, influenced more by American than British trends: that of the Bnai Israel Beth David, in Toronto, derives its outline from Philip Johnson's Port Chester synagogue, but the heavily modelled exterior is quite differently handled, with abstract sculpture based on Hebrew letter forms.

Israel remains for comment. Where the population is almost entirely Jewish the need for cultural and social centres attached specifically to the synagogue does not assume major proportions, and generally new synagogues have been smaller and more akin in this respect to Jewish traditions of congregational worship.

Two designs that stand out, for their novelty as much as their satisfactory expression of regional conditions, are the University Synagogue at Jerusalem and the winning competition design for the new synagogue at Nazareth. The former has an egg-shaped dome raised on arches and is entered from below, its staircase rising directly into the synagogue chamber. The latter is square on plan, covered by an inverted saucer dome floating above its podium. Both contrast smooth white rounded concrete forms with roughly textured rectilinear walling of local stone. Simple and lyrical in conception, these exciting solutions indicate full acceptance of the modern idiom.

Where does Britain stand in this wave of forward-looking design? Sadly, it must be confessed, like King Canute! The United Synagogue, dispensing more funds than any other organisation, has continued to build the large monumental, important-looking building on a street more than half empty for most of the year. Scant heed has been paid to fostering the congregation as a living organism by means that have proved successful in the States.

Architecturally, the best large synagogue built since the war is probably that of Belfast (1964). The expensive London synagogues at Marble Arch, Great Portland Street and St. John's Wood—all commissioned from big non-Jewish firms of commercial architects—have been disappointingly dull. Only in South Africa, as in the United Hebrew Congregations' new synagogues at Durban and Bloemfontein, have similar institutional buildings been erected. Within their heavy exteriors, the latter are designed with plodding care to acoustics, lighting, air-conditioning and comfort, fitted with lightning protection, recording facilities and hearing aids, provided with a fireproof, rodent-proof and insect-proof Ark and lined with boardroom finishes.

Yet one finds little of the spiritual content and uplift that the more imaginative Israeli and American models inspire. In Britain it is to the smaller, poorer congregation that one looks for original thought.

A Canadian Jewish News Exclusive

OUT OF THE DEPTHS...

"...AND THOU MAKEST MEN AS
THE FISHES OF THE SEA..."

HABAKKUK 1:14

BY S.Y. AGNON



ASONOVKI is a large village in the district of Podolia. It used to be a place where the Gentiles grew wheat and tended their flocks and the Jews lived peacefully by their side. The sons of Jacob did not covet the worldly goods of the sons of Esau, and the sons of Esau, busy since time immemorial with working their fields, let the sons of Jacob go their way unharmed.

The village belonged to the fief of the Baron of Bucatz, and all the Jews in it belonged to the congregation of Bucatz, from whence they received not only the exact dates on which the feasts fell each year, but also the palm branches, the citrus fruit and the myrtle for the Feast of Tabernacles, and all the various things a Jewish soul needs to keep up his Jewishness.

And yet, when the Yomim Noraim, the Solemn Days, came round, they all went into town to pray. For it was the Law of Israel and ancient custom that on New Year's Day and on the Day of Atonement people from the villages came to pray in the house of the Lord for three whole days. As this was before the time of the Chasidim, before there were any divisions in the Jewish camp, the villagers looked up to the heads of the congregation, whose word was law unto them.

And so, each year, on the eve of the New Year, the Jews of Asonovki got up before dawn, saddled the horses, loaded their carts, and, having said their penitential prayers, set out to converse in God's mystery in the town of Bucatz. So they travelled, leaving their homes and worldly goods at the mercy of the Gentiles, but the Lord kept watch over their belongings, as He had done in the land of Israel, when the people made their pilgrimage to Jerusalem three times a year.

When the villagers arrived in the town for the holy feasts, they made their way to the houses of their relatives bearing presents, the best fruit, butter and cheese, healthy fowl, as heavy as fattened calves, to be eaten as a *kappara*, an atonement for sins. They brought sweet-smelling honey, in which the piece of bread eaten after the blessing over the bread was dipped. Indeed, they brought enough honey for all bread to be smeared with it, from that day until the Feast of Lights in winter, when the fat of slaughtered geese was melted down.

As they emptied their sacks, out rolled some of the wonders of the earth—roots and herbs and tree barks used in cures, and sweet-smelling beeswax to make candles with, candles for the house of the Lord and candles in remembrance of the dead. All these gifts were safely packed away in the hay which filled the carts; this hay was afterwards spread on the floor of the house of prayer. Such was the offering of the villager when he came to town, there, in the midst of his brethren, to glory in the nearness of the Lord.

And the synagogue was crowded with worshippers on feast days. There was hardly room for all the townspeople and so all the villagers had to pray in the ante-room; they sat when others sat, and when all the others got to their feet to say Amen, so did they, although they could barely hear the blessings and the prayers. But after the morning prayer, when the Torah was read, it was customary to read slowly and in a loud and clear voice. Books were heaped in front of them, so that they, too, should follow the readings and be uplifted to the light of the Holy Book, instead of wasting away their lives in the darkness of the villages.

Such was the custom of these simple people for many years; each year they came into Bucatz meeting people from other surrounding villages, because on these days they all came into town to pray.

SUCH, then, had been the custom of the people of Asonovki. So, one day, on the eve of the New Year, as they set out for Bucatz as usual, the Baron was leaning over the parapet, and, seeing the travellers, he said to his servants: "People are coming down the mountain." And his servants answered: "They are Jews, coming to pray before their God." Then the Baron said to his servants: "I tremble with sudden fear for these poor people, for if the bridge collapses under their weight they must surely fall into the deep river and drown." And as he talked, he smiled.

And his servants understood. "Yes," they said, "the bridge will certainly give way under their weight and they will all be drowned in the raging currents. Indeed, they are not thin and lightboned like the Jews of the town, they are heavy with fat and bursting with health."

And the Baron said: "Why do you stand around doing nothing; why don't you go forth and attack the Jews as they arrive at the crossing, and by shoving their carts into the water save the bridge from destruction." And his servants said to him: "We are your obedient servants, your honour, and we shall do as you wish." And they left the Baron to prepare an ambush for the people of God.

The bridge over the gorge was made of strong and heavy iron, because the currents of the river flowing underneath were swift and terribly dangerous. And there were two toll houses at the foot of the bridge, because everyone passing over the bridge either in a cart or riding a horse had to pay a toll. That was where the Baron's servants lay in wait for the people of God.

As the crowded carts approached the river the Baron's servants left their hiding-places and surrounded them. When the Jews of Asonovki saw that the Gentiles were intent on taking their lives, a great fear seized them. Quickly they unwrapped their prayer-shawls and put them on, saying: "We shall not meet our Maker in

everyday clothes." And so they made themselves ready to die.

And the Gentiles heaved the carts and their occupants into the deep river. Those that stayed in the carts were buried under them, and those who tried to jump out were crushed beneath the wheels. And the horses, blind with rage flaring up in their blood, lashed out with their hooves, lacerating in their crazed fury the breasts of their erstwhile masters, whose life-blood poured away into the river. And the people of God drowned in the dark waters.

This happened at a spot where they used to say: "Let us pause here and say the tashlich prayer in honour of our merciful God." The waters parted to receive their bodies and closed over them, leaving no trace of a hint that the serene flow of the river had ever been disturbed.

IT happened shortly after this that the commander of Demisov decided to give a big banquet, and to entertain his guests with the best fare in the land. So he commanded his servants to go to the river and bring him the best of the huge fat fish to be found there. And he sent fishermen to fish in all the bays and inlets of the neighbouring rivers, as the fish in one river tasted differently from the fish in another. And many fishermen went out to fish, each with his own net, and they stood fishing on the banks of the river in the middle of the night.

The sharp wind which blew during the month of Tishri ruffled the river, and the fish trembled in the water, and the moon had not yet arisen and darkness clung to the reeds and the rushes. The fishermen cast their nets on the water and hauled them in empty, without a single fish. So they lowered the nets again, and this time brought to the surface the carcasses of a few dead chickens, the skull of a horse and a cart-wheel.

Suddenly, an apprentice boy said to his masters: "It seems God has sent us a very big fish today because the net in my hand feels most heavy." And indeed the net was so heavy that, try as he might, he could not draw it out of the water by himself. So his masters ran to help him. And they drew up the net, and there was a dead body in it. They saw the dead body and were afraid and crossed themselves. Then they brought it to the village to give it a decent burial.

But when they came to the priest, he said to them: "Don't make such haste to bury the dead. Can you not see that this is the body of a Christian boy who was slaughtered by the Jews, so that they could mix his blood in their Passover bread?" When they heard these words the villagers trembled with rage and wanted to go out and avenge the gruesome crime there and then. But the priest quietened them down and said: "Have no fear, brothers, this deed shall be fittingly punished, as there is justice in the land. Be patient until the Day of Atonement arrives, when the watchman of the synagogue, who is one of us,

shall hide the body there and the judges shall see for themselves the proof of the crime of which we accuse the Jews."

And they said to him: "That is the right thing to do, Father." And so saying they went back to their homes and their work. And the priest started a rumour all over the countryside that the son of a Christian was missing from his home, that they had searched for him in all the villages and that he could not be found. And to the people the priest said: "Do not lift up your hand in anger until I give you the sign." And when the Jews heard what was happening and of what they were falsely accused they trembled with fear. And they said: "The day of Atonement is near, let us take courage. Perhaps the Lord will help."

MANY simple folk living in those parts, on hearing the rumours that were put about, armed themselves with hatchets and sticks and set forth to attack the Jews that night. And the people of Israel were filled with fear, and they all put on their festive garments and their prayer-shawls and went to God's House, there to wait for His will to be done. And their brothers living in the surrounding villages came, too, as they had done in the past, saying: "If God has cast us off and delivered His people to the slaughter, then let us die near Him, in saintly company."

And the synagogue was filled to overflowing. And although the air was festive, hearts were sick. They opened the Ark and brought out the scrolls of the Torah, and each and everyone in the congregation kissed them and they all wept bitterly. And the cantor intoned "Light is sown for the righteous, and gladness for the upright in heart." And two old men from among the elders of the congregation stood by his side, one to the left of him and one to the right of him, and the cantor chanted the Kol Nidre first softly, then somewhat louder and the third time loud and clear followed by the blessing *Shehecheyanu vekiyemanu*. Blessed be the One who has preserved our lives.

And there was a great crowd of people in the synagogue, greater than any that had been seen there since the day the house was built. The air in the hall was heavy and hot and the people became weary of their prayer-shawls and removed them from their heads. And when they had done so they noticed that there were strangers among them who looked like villagers. And the strangers stood in their midst, silent and still, covering their features with their prayer-shawls. Suddenly the strangers turned towards the door, got up from their places and walked, one behind the other, into the *geniza*, the store chamber for disused books, and brought out of there the dead body of a child. They carried him in front of the Ark, swung him around like a sacrificial offering and then walked silently out of

the building carrying the body with them. And the people in the synagogue glanced at them and saw them descending the slope towards the river bed, and their hearts grew faint at the sight.

While they were wondering what to do, a huge crowd surrounded the synagogue, and called out: "Bring forth the child that you have slaughtered." And so saying they rushed in and opened the Ark and all other places where a body could have been hidden, but search as they would, they could find no dead body. And the priest went up to the memorial stones and monuments in the courtyard, saying: "I tell you that this is surely the place these God-cursed people have buried the slaughtered child." And they searched the memorials and found nothing, and the people who had come with the priest were filled with amazement. Thus they only devastated the house of prayer, without harming anybody that was in it.

WHILE the fishermen were fishing at the command of their lord and master, he himself, accompanied by his followers, was hunting in the forest, bringing terror to the birds and animals within his reach. Finally, sated with hunting, the company returned home by a route passing the river; there the fishermen were standing along both banks, casting their nets. And as they made ready to draw them forth again, the nets became taut until they were ready to burst with the weight of the catch.

Laughing gleefully, the fishermen drew in their nets with all their might; and the first net that was drawn ashore had a dead man caught in it who was shielding the small boy he had in his arms with his prayer shawl. And the fishermen screamed and the nobleman and his retinue shouted to each other that there was not a single net that did not have its dead. And they were filled with horror and amazement at having caught nothing but dead bodies in their nets, and they knew that these were the remains of the Jews whom the Baron of Bucatz had drowned in the waters of the Strifa.

And the thing became known in Demisov, and the gladness the Jews felt at their own salvation was turned to mourning. And next day they all set out to ransom the bodies from the hands of the fishermen. And they paid the ransom money in full and brought the dead back with them and gave them a burial in hallowed ground. And they buried them not in shrouds but wearing their clothes and their shoes, so as to provoke God's anger and vengeance.

Ever since that day the Jews of Demisov have come to pray on the Day of Atonement without covering themselves with their prayer shawls, in memory of the slaughtered who came to pray in the house of the Lord that night.

[Translated by Yoram Matmor]

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SOVIET PARADISE

Continued from Page 11
cow, where it had never arrived.

The paper had given me a two-page assignment entitled: "A Contest Between Two Cities". Birobidzhan and Blagovishchensk were competing for first place as the most beautiful city in the region. Birobidzhan won out on all counts, but especially because of its gardenlike beauty, for which we had to thank a man named Stein, who having come over from America in the early 1930's, set out to plant trees, shrubs and flowers, an endeavor in which he achieved miracles.

To do justice to the assignment, I had to go to Blagovishchensk, which is right on the border of Manchuria, and is separated from the Manchurian city of Sakhalan by the Amur River. I took pictures of Blagovishchensk and interviewed its mayor and many of his aides, as I had done in Birobidzhan.

It seems that even then the Secret Police had been suspicious of my trip and had suppressed the material which had now found its way into Ozirsky's hands. He turns the pages, the writing thereon being meaningless to him. But he bellows triumphantly,

"As you see, nothing remains hidden from us! Never mind that the Constitution guarantees the privacy of the mails. The Secret Police is above all that. And those pictures you took . . . You know very well that you photographed restricted areas!"

"A park is a restricted area?" I ask naively.

But it was foolish of me to ask for justice from an Ozirsky. He only added a new charge to my record - collective counter-revolutionary activity.

Of the seven men with whom I was supposed to have been associated in these activities, I knew only some, the rest I had neither met nor spoken to, and had nothing in common with any of them. But in Ozirsky's logic this meant that if I had known certain people, and they in turn had known others, and although there may not have been a direct connection with me, this still constituted a group.

The physical and moral agony inflicted upon me during the months of Ozirsky's inquisition took its heavy toll of my health. Others had similar experiences to relate. One writer, whom I later met in the labour camp, told me that his interrogator had even kicked him in the stomach with his booted foot, although fully aware of the fact that his victim had just prior to his arrest undergone a major intestinal operation, the wound of which had not yet healed and was still festering.

The methods of torture varied. Ozirsky aimed above everything else to break his prey's spirit. He would not let him sleep, deprive him of the daily twenty-minute walk in the prison yard and throw him in the rat-infested dungeons where he would run round and round in the dark hole like one demented, until he could learn to overcome his horror of the creatures. Yet, in time, I learned to feed them and even let them eat directly out of my

Continued on Page 20

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RETURN to MOSCOW

Continued from Page 15
word "survive" replaces the word "live". The same to you, I answered. She leaned towards me as if to kiss the Torah, and she kissed my hand.

At each step messages and benedictions, always the same ones, inundated the visitors. "Tell our brothers everywhere that we are with them." Or: "May they be strong and prosperous." Or again: "Let them not forget us, for we have not forgotten them."

Here and there I bumped into a man or woman who remembered me and who I remembered. Brief encounters, the exchange of a few furtive words, without even moving our lips. For these people I was only a dream who was going to leave them, who was going to leave me.

I was half unconscious when I regained my seat. My head was swimming; I had gone as far as I could go. Two powerful hammers were beating at my temples. Friends asked me to go outside with them where the celebration was at its peak. I didn't think I could. First I had to catch my breath. I was coming back from a long trip.

The ceremony continued in the hall. Other processions fanned out. I heard chanting from ten different places at once. Someone pointed out a former captain of the Red Army to me. He held a Torah scroll in his arms and refused to give it up. He was close to the microphone and his voice drowned out the others. He sang: "Blessed is the Lord who created us for His glory." Behind him, the chief rabbi sang too: "Yes, yes, for his glory." Others joined in. Only the sexton remained silent. He had led the dancing in the past, but now he remained in his seat, looking serious, lost in his thoughts. It was as if he had just discovered the meaning of the words that were being sung. Perhaps he felt pity towards He who had created such a world for His glory; or towards himself for being forced to live in it?

I observed the congregation from my box. The number of young people was impressive. In the past, they had almost never crossed the threshold of the sanctuary. The line was clearly drawn: the older people prayed in the synagogue, the youngsters rejoiced outside. Now they had come together. There weren't that many, but they were there, probably out of curiosity. They watched and listened, being spectators, rather than participants. The ceremony must have seemed exotic to them. It had nothing to do with either God or religion. With what, then? They knew that they were in a false situation, which was causing their uneasiness. Still, they brightened up after a while. A boy overcame his embarrassment and began to timidly hum a Jewish song. Another saw the old men kissing the Torah, and did so too. The girl he was with stared at him, half-mocking, half-accomplished. The older people around them watched, and smiled.

Then, the youngsters had enough of being trespassers. They cleared an aisle towards the exit. The street called to them. Tonight it was their kingdom. Outside in the cold wind, they achieved their communion with the community of Israel rather than with the Torah of Israel. Outside, near the Kremlin, not far from the prison where their thinkers and poets had been tortured, driven mad and shot, they danced and sang with their characteristic wild fervor, so that the whole world would know that even here, especially here, Jews remained Jews and didn't give up the holiday -- because there is a holiday, do you hear? Outside, it is the holiday of the Jewish youth of Russia, who sing in order to survive.

I too left the synagogue.

The disappointment I was afraid of hadn't come. The present didn't take revenge on memory. The spectacle had remained the same, yet it seemed new, ready to be discovered. It wasn't a return, but an exploration. Once again the street became an imaginary gallery, magical, appearing before my eyes as they searched for the unknown. Frescoes and paintings took form and were born. I remember each image, each sound, and yet I didn't recognize any of them. I walked from one astonishment to the next, from one delight to the next, as if I was seeing and hearing it all for the first time, not understanding how certain dreams manage not to die.

SIMCHAT-TORAH 1966 covered over Simchat-Torah 1965: the two visions became one. I began to ask myself if they were in fact two, if I had really come back. The young girl with a white scarf strumming a Jewish lullaby on her guitar -- she had sung the same lullaby the year before. And the unrestrained dancers who proclaimed the immortality of King David -- it was the same hora that had inspired them. I asked them the same questions and received the same answers. Why do you insist on remaining Jews? Because we are. It was as simple as that, and just as paradoxical. They had not read the Psalms of the poet-king, but they wanted them to be immortal, and it was too bad if it didn't please the others. They were loyal citizens of their country, but they were still touched by what was going on in Israel -- and it was just too bad if there was danger involved. They said they were convinced communists -- and no doubt they are -- but that didn't stop them in any way from celebrating the Feast of the Torah, and to turn it into an act of defiance.

My fears and hesitations turned out to be childish. Yes, you may enter twice into the same Temple without it losing its newness; the repetition of an experience does not necessarily diminish its intensity.

This Simchat-Torah did resemble the last one; it was also unique. The fact that so many young people came back

the same evening, to the same place, for the same purpose and moved by the same spirit, was no less extraordinary than their first appearance in front of the synagogue. After all, they could have forgotten, or become discouraged, or prudent; they could have come back in smaller numbers, stayed less time, and shown less enthusiasm for the celebration. But they didn't. Having started a tradition, they decided to continue it. The kindling of the spark and the maintaining of the flame start from the same miracle.

Besides, I was wrong. Moscow celebrations follow one another without repetition. Each surpasses the preceding one by its breadth and grand finale. All bear the stamp of the unexpected. I said that the two evenings I attended were alike? Listen to the end.

Just before midnight, deciding that it was time for the crowds to disperse, a zealous official of the synagogue cut off the electric power in the building, plunging the street into darkness. It was the first time that this tactic had been used, and the young people, taken by surprise, didn't know what to make of it. Seized by amazement or fear, they froze; instinctively, as if a menace was approaching. Two years before in Leningrad, the police had arrested people the same evening. Would it be their turn now? They listened, without moving, hanging on every sound from the city.

The confusion only lasted a minute. A murmur, barely audible, ran through the crowd: false alert. Relieved, the groups began to discuss it. Some, wishing to appear reasonable, were of the opinion that it would be best to go home. Other, the majority, were violently opposed: they intended to continue the celebration at all costs. They asked for light, refusing to give in. In vain. They insisted, but to no avail. Now settled, the darkness became heavy, immovable.

Then, a clever boy had an idea. Taking a newspaper out of his pocket, he lit it -- the natural act of someone trying to orient himself in the darkness. The idea appealed to two or three of his friends -- probably for the same reason -- and they followed suit. Others followed. Soon torches broke out in all the groups, all the circles, finally stretching from one end of the street to the other. Newspapers and magazines were divided up, notebooks and wrapping paper was torn up, and cigarette lighters and matches were passed from hand to hand, from circle to circle. Without the thousands of young people knowing or wishing for it, the hallucinatory scene was transformed into a retreat to the torches. The street was a sea of fire.

It was a collective act, a spontaneous one that nobody had prepared or foreseen. No one could have predicted that the spark, lit in the unexpected darkness, would multiply so quickly and so far. Silent, with bloodshot eyes, the crowd held its breath, feeling

the grip of their own magic spell and afraid of breaking it. A strange peace closed over them, isolating the people from the rest of the world. Only the crackle of burning paper in the night broke the silence.

I don't remember how long this vision lasted -- a minute or two, more or less. I only remember waking up with a start. A few dozen boys had climbed up on a wall or balcony and, brandishing their torches, began to chant in Hebrew, Russian and Yiddish: "Am Israel Chai! The Jewish people lives and will live!" From below, a powerful roar answered them: "Hurrah!" And once again: "Am Israel Chai!" And once again the crowd answered as if in a single voice: "Hurrrrah!"

While the celebration started again, better than before, an old image came into my mind. As a child, I lived in constant waiting for the coming of the Messiah, and my faith in his coming was so strong that in my mind's eye I could see every detail. He would come on a morning with the sun shining. He would be naturally greeted first by the 36 Just, who had been sustaining the world. Then the wise men would praise his grandeur and the Rabbis his wisdom. Children would sing him hymns. And humanity would go down to its knees and recognize his glory.

Now, walking on Arkhipova Street, I told myself that the program would have to be modified: the return to the flame was missing.

The attraction that Judaism has for these young Jews brings us to a baffling phenomenon, but one that cannot be denied. It is understandable why they have remained Jews: they couldn't not be. Their identity papers are always marked "Jewish". But they have turned a situation of constraint into an act of choice, drawing their reason and force of resistance from what was meant to break and humiliate them. Wanting to be Jews, they then assume their fate. Even if the possibility of assimilation were offered to them today, they would reject it. As far as they are concerned, the course of events has already gone beyond this. At an earlier time, it might have succeeded. Now, it is too late.

For the Kremlin leaders, who are aware of the situation, this poses an even more disturbing problem, since any radical solution seems to be excluded. No extreme measures would again be able to reverse the tide. Let the Jews have the rights and privileges given the other minority groups, and Russia would experience a cultural, ethnic and national renaissance without parallel in her history. The same, if invisible result, would follow an anti-Jewish policy. If the vise is tightened, the resistance stiffens. If the pressure is taken off, the Jewish community would shine forth again. There is no way to go back.

This is the dead-end. The Soviet leaders would like to get out of it but they don't know how to go about it. Faced with an aroused world opinion and increasing pressure from the Communist or non-Communist Left in Western countries, they are stalling for time.

Time, however, is against them. The Russian Jews, especially if he is young, is using it to go forward. The ground already won is not enough. He is no longer satisfied with living as a Jew once a year. Rather than being satisfied with the 'miracle' of Simchat-Torah, he demands others. One evening during last Passover, a group of a hundred boys and girls, came to Arkhipova Street and began to dance and sing. Gripped by fear, the committee of the synagogue must have asked them to go away. But they began again. Let them alone and they will meet more often, in other places. Not only in front of the synagogue. Not once a year, but four times. Then it will be every month, then every week. And not only by night. In broad daylight. Showing their faces. Here was the symbolic aspect of the return to the flame: the young Jews of Russia had given up their clandestine life. They are not afraid to show themselves, and want to be seen for what they are. Moreover, they gave more tangible proof the next day, after the night's celebration. For the first time, young people -- not many, a hundred perhaps -- assembled in front of the synagogue around noon to continue the feast of Simchat-Torah. Once again the police had to close the street to automobile traffic. How did these students and working people manage to get away from their classrooms and offices? I don't know. But they did it. In front of the police and the people in the street, they built up a human ladder, and the boy at the top began to harrangue his friends, shouting "Hurrah!" in honor of all the famous Soviet Jews. All the names were mentioned: Minister Benjamin Dimschitz, violinist David Oistrakh, economist Yevsei Lieberman, chess champion Mikhail Botvinnik, dancer Maya Plisetskaya, the singer Mechema Lipschitz. Lazar Kaganovitch himself, though exiled in the Ural, was applauded by the young people who forgave him his Stalinist past. When he ran out of names, the leader was quiet. His friends protested. For want of something better he shouted: "Long live all the Jews." Yes, they are living, and they want to live.

How, I am asked, are they able to survive spiritually without schools, without a literature, without teachers, without books, without magazines, without organizational ties and without contact with Jews in the rest of the world? How will they succeed in developing a Jewish life not having the means for it? I don't know how, but they will succeed. Having surprised us in the past they will surprise us in the future. They deserve our confidence

more than we deserve theirs. Without any help from us, they are holding their own. Holidays and celebrations are only the expression of what is going on beneath the surface. They will owe their salvation to themselves, and not to us.

No one knows just how, but they are learning Hebrew and Yiddish. They translate Jewish poems and stories into Russian and copy tests by hand and pass them around in secret. It is not a small operation: many are involved. One person learns a new song and teaches it to a friend who in turn shows him a Jewish calendar he has somehow obtained. Everything Jewish interests them. They fought for tickets to hear the Israeli singer Geula Gill. They will forsake the Bolshoi Ballet for any Jewish performer, even a mediocre one. During my stay in Moscow, a traveling theater group put on a bad musical comedy in Yiddish. Half the audience was composed of young people whose parents whispered translations of the lines for them. At one point the hero, Uriel of Acosta, cried out in answer to his accusers: "I am a Jew and a Jew I shall remain." The applause brought down the house.

By and large, these youngsters don't understand Yiddish, but they won't pass up a single performance because it reminds them of the past that is being taken away. In much the same way, they don't know anything about Jewish tradition, and yet they remain attached to it. They identify with the destiny of the Jewish people without knowing anything about them. Being third generation Communists, they are not religious. How could they be, having no concept of religion? And yet their awakening and their tenacity contain an element of almost mystical fervor, linking them with the people of Israel if not with the God of Israel. It is true that they meet in front of the synagogue to sing and not to pray, but their song, as if by its own accord, is transformed into prayer.

My second report can then be added to the first, yet without modifying it. The objective condition of Russian Jewry remains unchanged. The festival of Simchat-Torah is only a parenthesis. For the rest of the year, the fear that surrounds them has not lessened. The policy of discrimination against them is always in force. Of all the minorities and nationalities in the U.S.S.R., theirs is the only one whose heritage is systematically disparaged, laughed at, and stifled. The 1,300,000 Germans enjoy more cultural freedom and possibilities of expression as a collective group than the 3,000,000 Jews.

The young Jews of Russia, however, will remain Jews. Their consciousness has become an obligation. The movement is spreading out and growing, the wave continues to build up. And this spark, flaring up from the very root of their being -- nothing in the world can stamp it out. Translated by Eric Breitbart

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IN THE SOVIET PARADISE

Continued from Page 18

hand, sharing with them the crumbs of my daily bread ration.

I also learned to restrain my impulse to pounce at him like a tiger, as I had done after the first five-day stretch in the dark, foul dungeon. It was then he set before me a table full of delicacies and mockingly said,

"How long shall we play around? Confess, and we shall live in peace."

I never again, as I did then, knocked everything clear off the table. I learned to keep my mouth shut and check my fury, though it would tear me apart inside.

Despite all my good intentions, there did come the moment when my self-control gave way and all that had been pent up within me suddenly burst forth in a stormy, towering rage.

It was very late at night. I was in Ozirsky's office. He was entertaining himself by chatting on the telephone, first with one, then with another of his darlings. I was exhausted and weak from lack of sleep. I begged him to let me be taken back to my cell so that I might get an hour or two of sleep before the signal to rise.

"You can sleep all you want after the trial. The grave will be your cradle," he said.

I was going to fling myself at him, but was stopped by the gun held against me and the guard roughly pinning my arms on my back. At that moment I resolved that no matter what, I was never going to come before Ozirsky again. And I succeeded.

I paid a heavy price for freeing myself of this brute. I had already written several complaints to the head of the Investigation Bureau, with the request that I be transferred to another investigator. This, to no avail.

I was desperate, worn out and sick. I suffered from nervous tension and lack of sleep. Every bone in my body ached from the many nights spent on the bare, cold floor of the dungeon. If I refused food for a day or two, they threatened to feed me forcibly through the nose.

"We don't play around with the likes of you, said the prison warden. If you don't eat voluntarily, we'll make you eat!"

The nurse gave me pills to quiet my nerves, but whenever I asked to see the doctor, I was put off.

It was customary for the doctor, who was a woman, to visit the prison for inspection once a week. She would give a quick glance around, and go on her way.

I would beg and plead with the nurse for two things only - to help me get another investigator and find a way to let me get out of my lonely cell. Over and over again I implored her, for the sake of my sanity.

"Let me be with someone I can talk to. All I want is to save myself from mental collapse and insanity... I am being crushed by the fearful loneliness."

The prison doctor, whose uniform bore the insignia of the Secret Police, had the rank of Major, but what exactly she was doing in her prison job always remained a mystery. Her ministrations were as soothing as the bucketful of cold water poured over the tortured prisoner to arouse him sufficiently for more questioning and torment.

Once I heard her voice in the corridor. Apparently something had happened. I could hear the footfalls and voices of many people. Only weeks later, when I already shared a cell with another prisoner had I learned that on that day someone had committed suicide in his cell.

A few days after the commotion, before I yet knew what had happened, I was moved to that particular cell. I could see bloodstains on the floor which had not been washed.

But now, as the pail of silence again descends upon the cell-house, I am suddenly possessed by the strongest compulsion to do something, anything drastic. But to do something extreme is not an easy thing here. The peephole in the cell door is being opened regularly and the guard keeps constant vigil. There is not the smallest piece of metal around. Even the buttons of my clothes had been cut off before they locked me up.

So when the guard is busy carrying food to another cell, in my desperation, I cautiously crouch to the window and manage to knock out a piece of glass. I try to slash my veins, but succeed only in inflicting a ragged wound upon my flesh. I bleed profusely, but there is no danger. The guard rushes in, tears the slab of glass out of my hand and sounds the alarm, which brings not only the officials but also the doctor to my cell.

Certainly, none of them is afraid for my life, their anxiety is for their jobs. Their task is to keep the prisoner alive until the conclusion of the investigation. My arm is bandaged and I am immediately moved into another cell, a cell for two.

(Translated from the Yiddish by Manya Levine Goldberg.)

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"Famous for Roast Beef and Apple Pie"
ESTABLISHED OVER 50 YEARS * RECOMMENDED BY A.A.A.
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TO THE JEWISH COMMUNITY**

From **L. STEIN REAL ESTATE LTD.**

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**Cantor and Mrs. N. STOLNITZ
25 LAURELCREST AVE.**

Extend greetings and Best Wishes for a Happy New Year to
their children and their families, to their in-laws; Cantor and
pen-colleagues and their families; relatives, friends, and the
Jewish community.

NEW YEAR GREETINGS

FROM

**DIXON
MECHANICAL CONTRACTORS LTD.**

General Contractors - Processing Steam -
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BUILDERS OF FINE FACTORIES

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just remodelled and air conditioned for your comfort
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Rotman's always your assurance of the best quality
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5728

**HOLIDAY
Greetings**

From The Management and Staff

RICHARD BRACK STEREO

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The Best Wishes For
A Happy New Year
5728

THE RELIABLE

TOBACCO CO. LTD.

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from

Raeburn Glass Limited

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FOR THE**

NEW YEAR

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RESTAURANT & TAVERN**

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Phone 362-7555

New Year Greetings
to our Jewish Clientele

Commercial Plumbing And Heating Limited

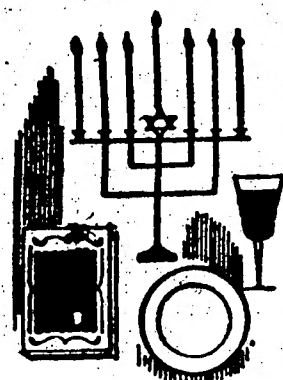
1249 KENNEDY ROAD
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New Car Manager

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Happy New Year

to the

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and the members of the

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**DOMINION PHARMACAL CO.
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FROM

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at

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ECCLESTONE MOTORS LIMITED

wishes all its Jewish clientele
A Happy New Year 5728

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• DART • CHARGER

1500 Avenue Road at Lawrence - Toronto
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*The Management and Staff
of the*

GMC TRUCK FACTORY BRANCH

wish their Jewish friends and customers

A HAPPY NEW YEAR

210 SPADINA AVENUE

TORONTO

NEW YEAR GREETINGS

TO THE

JEWISH COMMUNITY

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SCARBOROUGH, ONT.

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from
**SPEIGHT, VAN NOSTRAND, ANDERSON
& CURRIE**
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from
SUSAN HOSIERY LIMITED
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SUPERFINISH CO. LIMITED
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TO ALL OUR JEWISH FRIENDS & CUSTOMERS**
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from**
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Has your portfolio grown too large
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Large holdings can become quite a 24-hour-a-day chore for the
busy executive... If he's to manage them correctly. That's why many
look to Fry Investment Management whose sole function is the
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Fry Investment Management Limited
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in our country. He played important role in Canada.

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from
**ZIP 1-HOUR CLEANERS AND
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from
**TOMPKINS WELDING & FABRICATING
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New Year Greetings
from
TAPPAN GURNEY LTD.
12 Rathern Road 783-1174

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TONY'S LAUNDRY AND DRY CLEANERS
Free Pick-up and Delivery
1 Hour Shirt Service TONY QUAN
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CANADA VINEGARS LIMITED
AND
Allen's Apple Juice and Fruit Drinks
EXTEND

NEW YEAR GREETINGS

**TO ALL
OUR
JEWISH
FRIENDS**

To All Our Jewish Friends And Customers
A Happy New Year
From
**CHRYSLER TRUCK CENTRE
LIMITED**
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POLY-FINISHERS
Polyester • Oil • Laquer Panelling
"The best of containers in wood"

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TO ALL OUR JEWISH FRIENDS**
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TORONTO 5

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from
XEROX SYSTEMS CENTRE
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from
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from
WEST-STAN PRODUCTS LIMITED
Formerly VOLTAGE REGULATIONS LIMITED
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from**
WARREN BITUMINOUS PAVING CO. LTD.
P.O. BOX 119, DOWNSVIEW
633-9670

MR. & MRS. ZALMAN AND FAIGA WAISGLASS
54 Nepture Drive Toronto
Wish all their children, grandchildren, and great grandchild,
brothers and sisters-in-law, all nieces and nephews and all
mechutonim, relatives, friends and all officers and members
of the Ostrovitzer Society, a Healthy and Happy and PROS-
PEROUS NEW YEAR.

**NEW YEAR GREETINGS
from Winkler - Zenkovich**
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WA.2-6115

New Year Gre
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Sincere Good Wishes to the Jewish Community
from
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DON MILLS, ONT.

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Open to the public only 2 days a week - Fri. 8:30-9:00 Sat. 8:30-6:30
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THE HEBREW NATIONAL ASSOCIATION
Folks Farein -- Nachnosas Orchim, Toronto

Takes this opportunity of extending to its friends, sup-
porters and the entire Jewish community, its best wishes
for health and happiness, peace and prosperity, in the
year ahead.
May an ever increasing number of us learn to serve us
unfortunate, the sick and the indigent, - whether it be
the help of charity, of sympathy, or of understanding.

DAVID GREEN: President
SIG HALLER: Vice-President
S. COHEN: Vice-President
RABBI DAVID MONSON: Treasurer
J. FINN: Hospital Chairman
MRS. S. SHUKYN: Chairman of Folks Farein
Ladies Auxillary

**A HAPPY & PROSPEROUS NEW YEAR
FROM
MARY KOROLNEK
IMPORTS**
2788 Bathurst St., Toronto

**New Year Greetings from
M. KOMINEK
CAMERA
REPAIRS**
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Plumbing - Heating & General Contracting
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Metro License P.H.135

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LA STRADA HAIR STYLISTS**
Specialists in
Tints - Wigs - Facials - Hairpieces - Pedicures
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**NEW YEAR GREETINGS FROM
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**HAPPY NEW YEAR
from
MR. & MRS. J. H. LAMBERT & FAMILY**

**New Year Greetings From
BILL
LANGRIDGE**

**NEW YEAR GREETINGS
to my family, friends and customers
ROSE LAZAR KOSHER CATERING**
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**NEW YEAR GREETINGS FROM
J. LEDER ELECTRIC LIMITED**
We have moved from 1366 Eglinton Avenue West
to 989 Eglinton Avenue West at Glen Cedar Road

**NEW YEAR GREETINGS FROM
MARVIN LEE and SOL MEDNICK**
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MAIN ELECTRICAL SUPPLY LTD.**
Distributors
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MARYANS IMPORTED**
SILKS, WOOLLENS AND COTTONS
CUSTOM DRESSMAKING AND TAILORING
Fri. 9 a.m. to 9 p.m. - Mon., Tues., Wed., Thurs. 9 a.m. to 6 p.m.
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NEXT DOOR TO FAIRLAWN THEATRE FREE PARKING

**NEW YEAR GREETINGS FROM
MEL GLASS CONSTRUCTION CO.**
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**Happy New Year from
A. Mittelman And Family**
18 WESTGROVE CRESC.,
TORONTO 12, ONT.

**NEW YEAR GREETINGS
TO ALL OUR JEWISH CUSTOMERS
MITCHELL'S FOUR THOUSAND COIFFURES**
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**NEW YEAR GREETINGS FROM
NORTH AMERICAN FURNITURE
LIMITED**
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**New Year Greetings From
NELSON FUR (TORONTO) LTD.**
WHOLESALE FURRIERS
Ben Shapiro — M. Pollack — M. Pizel
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**NEW YEAR GREETINGS FROM
JACK BROCK AND JERRY GOLDEN
NORTHERN REDUCTION LIMITED**
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**NEW YEAR GREETINGS FROM
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SERVICE LTD.**
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NEWARK TOOL & MACHINE LTD.**
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NATIONAL TIME & CONTROLS LTD..**
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EQUIPMENT CO. LTD.**
25 Year's Experience
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TO ALL OUR JEWISH FRIENDS & CUSTOMERS
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Towing & Wheel Alignment
General Repairs to all Cars and Trucks
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Rubber Stamps • Corporate Seals • Stencils • Machine
Engraving • Office Supplies • Printing • Furniture
21 Adelaide St. West, Toronto 1, Phone: 362-4234

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McDONALD WELDING LIMITED**
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Ontario WA.1-5053

**NEW YEAR GREETINGS FROM
MURRAY & CO. LTD.**
158 University Avenue 366-8801

**NEW YEAR GREETINGS FROM
MONARCH FUEL OIL LIMITED**
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**NEW YEAR GREETINGS FROM
MODERN BUILDING ENTERPRISES CO. Ltd**
276 Main Street 699-9638

**New Year Greetings from
MOBILE WELDING**
1217 Lawrence Ave. West
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**New Year Greetings from
MISTER MOSHER LIMITED**
Fine Custom Tailors
All Garments Designed and made on Premises by
Mr. Mosher
382 Eglinton Ave. West 485-0779

**NEW YEAR GREETINGS FROM
MILVA AUTO BODY**
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**SINCERE GREETINGS FOR NEW YEAR
from
SLATER STEEL INDUSTRIES LIMITED**
DIVISIONS •
• N. SLATER COMPANY
• BURLINGTON STEEL COMPANY
• STAMPED & ENAMELLED WARE
P.O. BOX 271 HAMILTON, ONT.



*The blue-white flag is hoisted over the Western Wall
by the soldiers who took part in the breakthrough.*

ELEGY

By Wolf Mankowitz

Spoken at the Western Wall for the Dead of the Diaspora.

These the austere angels gathered without
comment
to the alien earth:
the muttering gravel witnessed
and a gallery of struggling grasses.
Unreversed as historic dead
they fondled desecration like a skull,
restless after the hurried prayer for interment:
a doomless finish far beyond their city precincts.
Often as sullen vapours pierce the frozen sunlight
between two shattered tablets
after the morning darkness
shadows have waited often:
their parchment voices littered the fallen
headstones.

Listen:
black words mutter origin.
Listen.
A clarion doom ripping the deafened earth
forces ears upon these staring ash-pits.
When?
When through the bankrupt place
where no bones but theirs are currency for cities
angles regather upon the astonished precipice
where now
the local trees drip with continual sobbing
and silent stone disintegrates in exile.

THE PARATROOPERS WEPT

CHAIM HEFER

This Wall has heard many prayers • This
wall has seen many walls crumble • This
wall has felt the hands of weeping women
and notes slipped between its stones •
This wall saw Rabbi Yehuda Halevi trampled
to death • This wall saw emperors
rise up and become obliterated • But the
wall never saw paratroopers weep...
This wall saw them desperately tired,
wounded • Running towards it with pounding
hearts, with roars and in silence •
They leaped wildly into the alleys of the
Old City • And they are covered with
dust and their lips are parched • And
they whisper, "If I forget thee, if I forget
thee Jerusalem" • And they are light as
eagles and brave as lions • And their
tanks — the chariot of fire of the Prophet
Elijah • And they pass like thunder • And
they pass in anger • And they remember
the 2,000 terrible years in which they did
not even have a Wall before which to
shed their tears...
And now they stand before it and breathe
deeply • They look at it in sweet pain •
The tears fall and they look at each other
in bewilderment • How does it happen
that paratroopers cry? • How does it
happen that they can't help but touch the
wall? • How does it happen that they
pass from weeping to song? • Perhaps
it is because the boys of 19 who were
born together with the State carry on
their backs — two thousand years...

NEW YEAR GREETINGS
FROM
**LA CHAUMIERE
RESTAURANT**
Closed All Day Sunday
77 CHARLES ST. EAST
WA. 2-0500

Happy New Year
to all friends
and relatives
**MR. & MRS. LOUIS
J. ZUKER**

FOR THE FEMININE TOUCH
CALL
LIL RUSH
Real Estate Limited
Toronto's Only
All Female Staff
568A Sheppard Ave. W.
636-5200
A Happy New Year
to the Jewish
community.

New Year Greetings
from
**YORK BAG
CO. LTD.**
NEW AND USED
Jute and Cotton Bags
3581 Dundas St. W.
RO.3-3581

New Year Greetings
from
Max Glickman
and
Morris Glick
**MACMOR
SPORTSWEAR**
LIMITED
46 Spadina Ave.
363-8237

NEW YEAR
GREETINGS
from
**YORK STEEL
CONSTRUCTION LTD.**
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241-5283

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FROM
**METRO
MESSENGER SERVICE**
All types of delivery
164 York Street
368-1793

GEORGE WILCOX
TAKES PLEASURE
IN EXTENDING
BEST
NEW YEAR
WISHES
TO HIS JEWISH
FRIENDS AND
CUSTOMERS

NEW YEAR GREETINGS
BAR-B-Q Our Specialty,
NORTOWN
Kosher Meat Mkt.
Limited
THE FINEST RED BRAND
MEATS AND POULTRY
FRESH FISH DAILY
892 EGLINTON AVE. W.
789-2921 - 2
Toronto, Ontario

NEW YEAR
GREETINGS FROM
**JACK & ESTHER
SISKIND
and family**

New Year Greetings
from
**NASHVILLE
BODY SHOP**
Body and Fender Repairs
Spray Painting
22 Nashville Avenue
RO.9-1641

NEW YEAR GREETINGS
FROM
SCHENKER
OF CANADA
LIMITED
International Forwarders
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Toronto 2 - EM.6-5826

New Year Greetings from
**OPEN WINDOW
BAKERY**
3507 Bathurst St.
RU. 7-4246 - TORONTO 12

Rosh Hashana Greetings
from
**STAR SLIPPER
COMPANY LIMITED**
and
**VALENTI SHOE
LIMITED**
Men's, Boys' and Youth's
Casual Footwear
123 Union Street
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Best Wishes to the
Jewish Community
on the Occasion of
ROSH ROSHANA
**E.J. PIGGOTT
ENTERPRISES
LIMITED**
AUDIO VISUAL
EQUIPMENT
274 Church St. Toronto 2
363-9141

NEW YEAR
GREETINGS
TO ALL OUR
JEWISH FRIENDS
STUDIO 267
THE MEN'S SHOP
267 Yonge Street
Toronto
366-4452 366-1835

New Year Greetings
from
**SAM'S
SPORT SHOP**
692 Mount Pleasant Rd.
483-7919
A complete line of
sporting goods.

New Year Greetings
from
**MR. & MRS.
J. MARKOVIC**
of
**QUALITY
CRYSTALS CO.**
11 Wellington St. W.
364-6061

NEW YEAR
GREETINGS
TO ALL OUR
JEWISH FRIENDS
**T. W. SMITH
GAS SERVICE**
Catering To
Industrial
and Domestic
Service
Serving You For
42 Years
221 Pape Ave. 463-2661
TORONTO

BEST WISHES TO THE
JEWISH COMMUNITY
from
**SCHULT
DISTRIBUTING
CO.**
for German magazines
and puzzles
25 SALEM AVE.
LE. 2-4186

New Year Greetings
To Our Jewish Friends
and Customers
**RAY-GORDON LTD.
and RAY-GORDON
EQUIPMENT
RENTALS LTD.**
1385 Bloor Street West
Toronto 9, Ontario
537-2541

New Year Greetings from
**RIDLEY
CLOTHES**
Men's Tailors
423 ADELAIDE WEST
EM. 3-7694

New Year's Greetings
To the
Jewish Community
**Rubenstein
Insurance
Agency Ltd.**
Charles, Sol & Isadore
326 Wilson Ave.,
Downsview, Ont.
Writing all classes of
insurance
Call us at 636-7217-8-9



Man of centre, man of the year: Premier Levi Eshkol.

To the friends of Israel wherever they are The WAR and its AFTERMATH by Levi Eshkol the prime minister of Israel

The year now drawing to its end has been, for the Jewish people in Israel and throughout the world, a year fraught with destiny. The State of Israel, heart of Jewry, faced danger of extinction, the like of which had never been. Arab States to north, east and south rose up to an attack upon Israel, to wipe it out.

We did everything to avert this war, and to remove the threat to our existence by peaceful means. But, when it was clear that the enemy was tightening the noose of strangulation around us and opening the assault, Israel's Defence Forces went forth to protect the State. In a superbly heroic and glorious campaign, unprecedented in the annals of our nation, our Army routed the enemy and redeemed Israel from the peril of annihilation.

In this contest, Israel fought alone. We had but one ally: the Jewish people. When all the citizens of Israel were mobilized to defend their Land, the Jewish people in all the countries of the world came valiantly forward, with all its might

and main, to help Israel. There were Jewish communities which extended great political and material aid. Thousands of young men and women hurried to work in Israel and to fill the places of the soldiers who had gone to fight. And there are large Jewish communities which longed with all their hearts to help us but were prevented, and even forbidden to express their deep concern and their immense pride. We know that they are with us in thought and prayer, as we are with them.

The war is over, but many a hard battle still awaits us. Our adversaries still refuse to reconcile themselves to the idea that they will never succeed in uprooting Israel. They are still trying, in many ways, to assail our being, and, relying on powerful allies, are preparing themselves for further onslaughts. This evil design of theirs, too, will be undone.

In the coming struggles, we will continue to need the succour of our one ally - the Jewish people. Together, we must transform the victory of the Israel Defence Forces into the basis of permanent peace between Israel and its neighbours. Together, we must develop and strengthen Israel. Together, we must build in Israel a great centre of Jewish creativity and of Jewish life.

In the year gone by, our people was bidden to safeguard extant Israel. In the days ahead, it will be incumbent upon us to keep on building the Israel of the future. To that end, we shall require the dedication, the faith, the skills, the scholarship and the resources of the Jewish people. Above all, we need more and more Jews who will come and abide with us here.

From a re-unified Jerusalem, eternal capital of Israel, from beside the Western Wall, remnant of our Temple, the blessing of Israel, of its people and its Government, goes out to you! May this year, the twentieth of Israel reborn, be a splendid year for the Jewish people - a year of freedom for all our nation, a year of cultural flowering, a year of great uplift and of a great aliya.

Good Wishes for the New Year
From the management and staff of
Stanley Steel Co. Ltd.
HAMILTON AND TORONTO

- Cold Rolled Strip
- Hot Rolled Strip
- Hot and Cold Rolled Sheets

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AMALGAMATED IRON & METAL CO.
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by Sadie Levine
I believe it to be true that
one of the manifestations of
ageing is the speed at which
time seems to pass and that
whereas youth is like climbing
a mountain, age is like
hogging it down the other
side at many times the speed
of the climbers.

When I nudged the following people for the purpose
of my theme by asking them:
"This time last year . . ." the
old ones said "it seems
like only yesterday" and the
young ones had a hard time
remembering . . . so much
seemed to have happened
since.

The question was: "This
time last year, where were
you in relation to where you
are now. Were you wiser,
weaker, slimmer, fitter,
sadder, gladder?"

A PROFOUND
EXPERIENCE
The youngest had travel-

Good Wishes
FOR THE
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to our friends
and customers
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CO. LTD.**
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All Our Jewish Friends
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To My Many Jewish
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Mr. & Mrs. Leslie Reisman of
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272 Avenue Road WA.2-2225

New Year Greetings from
LEO AWIN
229 Yonge Street
Toronto Suite 205 366-5919

The Greatest New Year Pleasure DID IT REALLY HAPPEN?

led far, a whole year's span,
in fact. "Last year I was
in the infants. I couldn't even
ride my bike."

There was this teenager
girl who had become engaged.
"Last year I had not even
met HIM. It's a whole century
ago, last year."

I went to a brit and asked
the newly made mother.
"This time last year I
did not dream that any experience
could be so profound as having my baby."

There was a widow and a
divorcee.

The widow said she could

not play our game. "If you
come again next Rosh Hash-
ana I hope to be able to say:
"This time last year I learned
that I must look forward. I
did not dare look back."

The divorced woman said:
"Then I had a husband whom
I didn't want. Now I feel as if
I've had a leg amputated . . .
it was no good to me when I
had it but I am crippled without
it."

The grandmother said: "I
can't believe it's a whole
year since last Rosh Hash-
ana, but of course it must be
. . . he can WALK now."

CHANGE IS PROGRESS
Then there was this daunt-
ing old man. "Last year I was
a year younger. Now I'm a
year older. That's all there
is to it. I wish I could still
feel that time was synony-
mous with progress. It can
strengthen good wood and
mellow buildings but it don't
do anything for a man."

The young couple about to
emigrate to Israel said it
was change, not time, that
brought progress. "We had
this problem, an ethical pre-
dilemma you could call it.
Continued on page 28

HAPPY NEW YEAR

From

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- ADDING MACHINES
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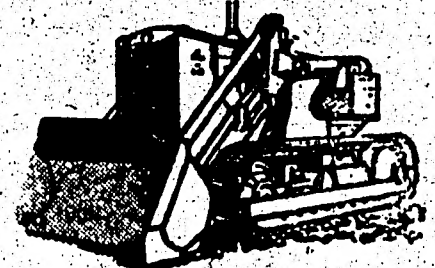
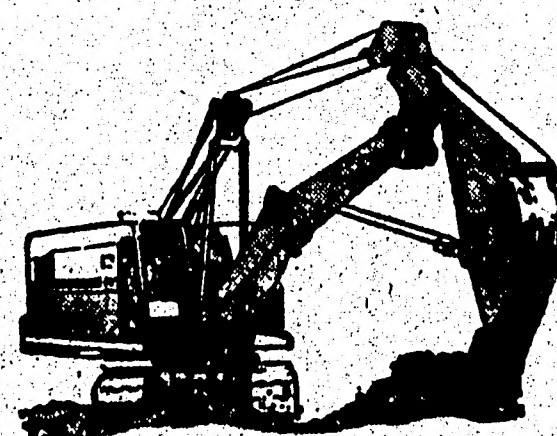
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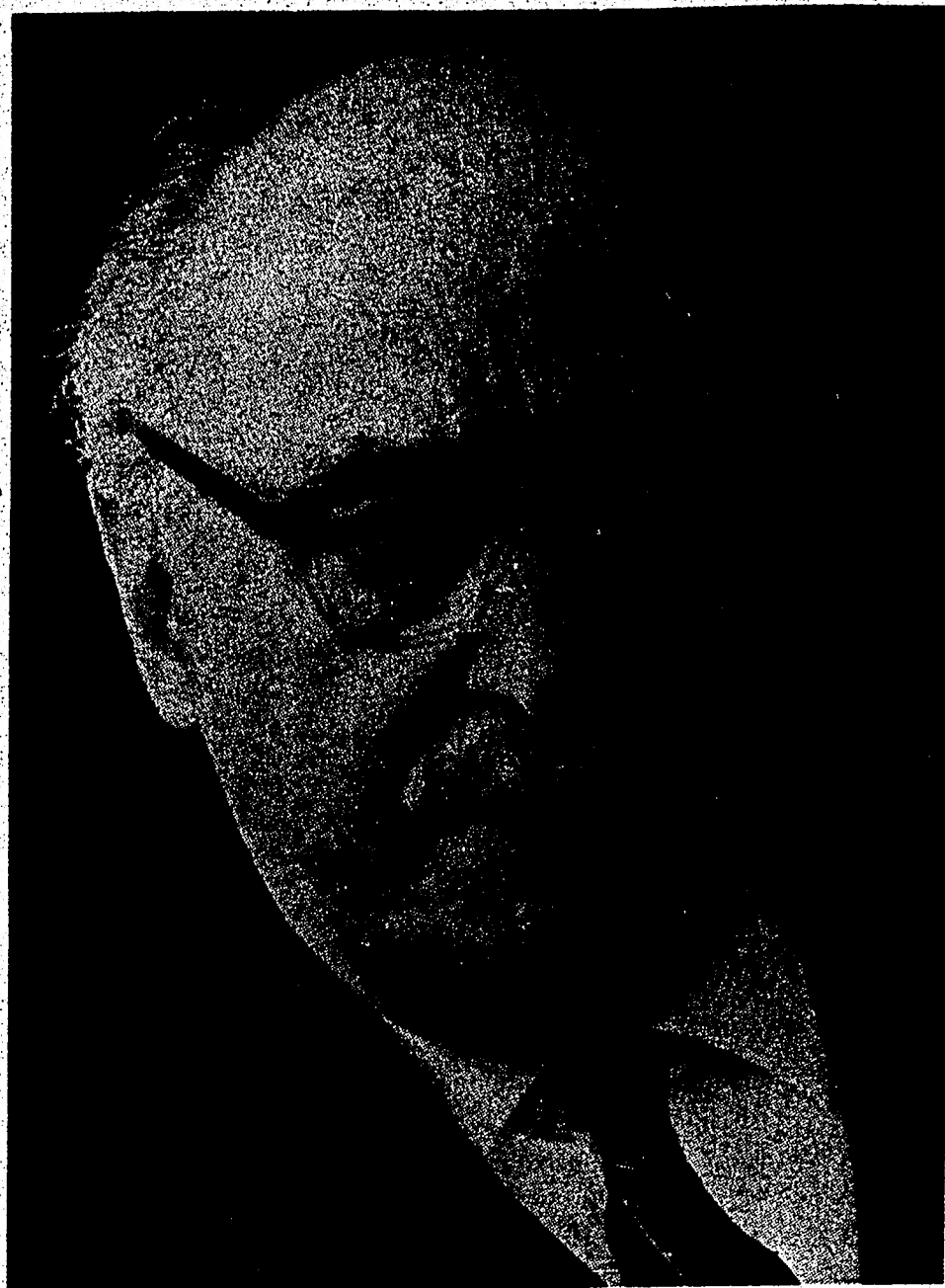
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History Of The Great Year

by Zalman Shazar

the six days

Of the year that is now coming to a close it is impossible to speak in the terms of summary and appraisal we apply to ordinary and even extraordinary years. Those fateful six days it included - their marvels of heroism, the dangers before them, the obligations after them, their reflection in the outer world - have made of 5727 a year unique in the annals of our people.

For many months before the conflict, border settlements were repeatedly fired upon, lives were lost to hostile attack, and the rulers of neighbouring Arab States increasantly threatened to annihilate us. Aid came to our foes from distant nations, equipping them, training them, pitting them against our life and hope. Like lions the soldiers and officers of Israel's Defence

Army defended their land and frustrated the designs of destruction and extermination. And the Lord of Hosts was with them. As in the days of the Maccabees and Bar Kochba, the few confronted the many: they struck out, they overwhelmed the hordes of the enemy, they rescued their people. The memory of those who fell will shine forever among the names of our heroes and martyrs, the noblest sons of our time. The entire Jewish people grieves with the bereaved families whose children gave their lives for the salvation of the nation.

Ours is the privilege to see what we almost did not dare to hope to see in our day: the attacking armies have been crushed and driven beyond the borders of the Land of Israel; the shame of the division of the Holy City of Jerusalem has been wiped away. The City of David, "City of the Mighty King", cut off from us for twenty years, has again become one with our capital. With the surging of a mighty force, hundreds of thousands of our brothers have begun again to stream to the Wall that is the remnant of our Temple in its glory - vessel of our tears for all the days of our Exile, symbol of our rebirth in the days of our renewed sovereignty.

Our people will never forget the exaltation of those six days.

The wonders in the land were echoed in the dispersion, in the awakening among Jews everywhere. In a matter of days dissension ceased, opposition grew silent, and indifference was no longer to be found. Jews rose as one man to the support of the besieged heart of the people. Prayer, generous aid, volunteering for service in Israel - all were expressions of that widespread devotion, that readiness to do whatever might be asked.

Immediately upon the ces-mountains of Judea and Ephraim, on the heights of Golan, in the Gaza Strip, in Sinai and in eastern Jerusalem, the political struggle began with full force in the international arena. Here, too, we met with attacks by our enemies, hesitation on the part of many of our friends, loyalty on the part of others. The exposition of our case, done with such mighty power of conviction, defeated the evil design, to the gratification of all our people everywhere. And yet the struggle, in all its difficulty and complexity, is not yet finished.

The extraordinary efforts we have witnessed - military and political, financial and spiritual - have been reinforced by a rare and precious capacity to rise above old and new dissensions, a capacity both among leaders and political factions to strive towards agreement and unity in a process that is still in its initial stages.

In the struggle we waged during this last year all our people everywhere took part. To carry out the tasks awaiting us next year, we can rely only on the joint endeavours of those who live in Zion and those scattered throughout the world.

We here dare not throw off the enormous responsibility made manifest in the great days of 5727, nor can we allow Jewry in the dispersion to do so. The awakening to which we have been witness must not become a mere passing phase; its strength must not be blunted until firm and enduring peace comes to our region of the world. Let us teach ourselves to live in harmony with all our citizens, old and new, regardless of religion and race. We must cherish and develop the entire land and mutual respect and friendship among all its people, while never ceasing to aspire to good relations with the Arab States.

And for our brothers outside the land, aliya must be the supreme expression of that newly awakened sense of responsibility which must continue to characterize their lives.

It is the imperative of the time that from every country where this is possible, immigration flow to Israel; that the leaders of all groupings within the Jewish community be themselves among the olim, before and along with those they lead; that the teachers and guides of this generation go up to Israel to make their homes there, and their students and their students' comrades, as well; that both those who give of their means and those who volunteer to serve, answer the call of aliya. In the phases of Deborah: "Let the travellers through by-roads go up upon the highways". And let those who have gone down from the land be aided to return. Let there be no Jewish community, no section, large or small within it, that has no share - substantial and ever-growing - in the stream of aliya.

Let us not rest nor allow the world to rest until the Governments that now forbid aliya from their countries revoke that cruel edict and allow those of their citizens who so wish, to join their families in Israel, for their own benefit and ours.

Vital as it is to bend all our energies to effective encouragement of aliya outside of Israel, it is no less important that within Israel we find effective methods of absorbing aliya.

For the sake of the present population and the future newcomers as well, we must make this a year of sound economic development, marked by increased productivity, reclamation of waste lands, elimination of unemployment through creation of new opportunities for work in old and new areas. Moreover, for the achievement of these economic goals we look for assistance to friends abroad who command skills and means, knowledge, expertise, far-flung connections. We hope for the able aid of scholars and practical men, each in his own field and land, to cooperate with Israel's Government and people and with our national funds in the expansion and increased efficiency of our economy and the acquisition of new markets for our produce. Let this identification

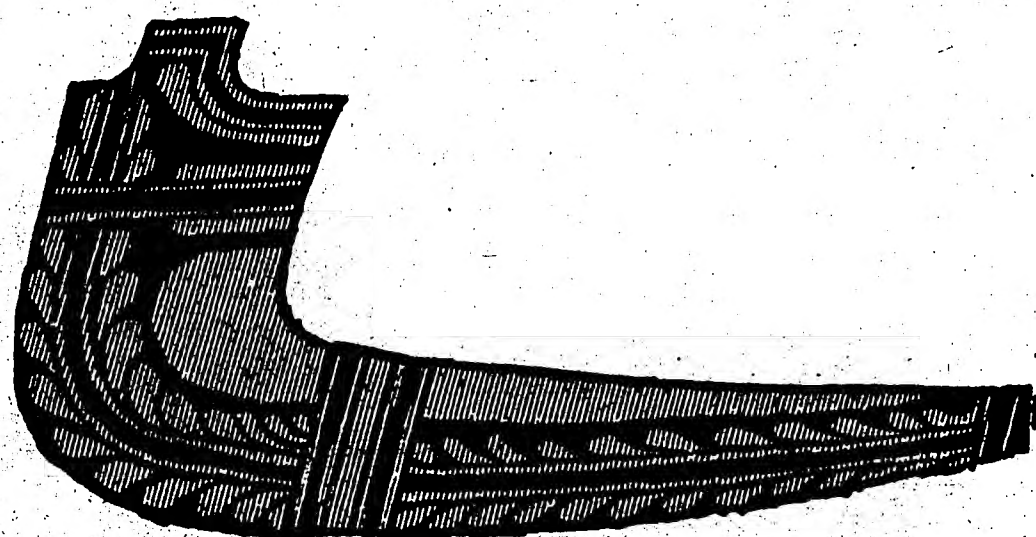
with the development of the land - creative and constructive in nature - be the glorious response of Jews throughout the world in more tranquil times, a response no less strong and positive than in this recent time of crisis.

Special distinction attaches to this coming year - the twentieth of the re-established State, the first of the reunification of Jerusalem, the Holy and Kingly City, Israel's Capital now, as in ancient days. This year the tradition of mass pilgrimage from all our scattered communities must be revived as never before, beginning with Succot, the Feast of Tabernacles, and demonstrating vividly how deep-rooted Jewish attachment to our

ancestral land is - no mere lip-service nor relic of the past but truly "everlasting love". Nor should we forget how opportune the time now is for sound and systematic educational work, for genuine revival of the spirit among Jews everywhere. To the younger generation, examining its relation to its people, we must bring and illuminate the legacy and the treasure of our past and our tradition, our language and literature, the mystery of our survival and struggle, and indeed the responsibilities and hopes we centre upon our young people themselves.

It is no longer enough for Jews loyal to their people

Continued on page 28

**THE SOUND OF THE SHOFAR**

And Abraham lifted up his eyes and looked, and behold, behind him was a ram caught in the thicket by his horns (Gen. 22:13)

May you be inscribed for blessing in the book of life.



Go-Ahead people bank on

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TO THE JEWISH
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TO OUR JEWISH CUSTOMERS
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GREENSPOON BROS. LIMITED
WRECKING CONTRACTORS
New and Used Building Materials Pipe and Timbers
1095 Strathy • Port Credit • 278-3346

DID IT REALLY HAPPEN?

Continued from page 26
To stay where we were wanted or to go where we wanted. Now that we've made our decision there doesn't seem to have been much point to our lives this time last year."

Their parents had a say, too.

It had taken a year of gentle persuasion to bring them round. And now they seemed not only reconciled but actually sold on the idea of their children's choice.

"There's not much you can do once they've made up their minds and if you can't beat them let's join them," we say.

"We didn't quite realise then what fun it is going to be to visit our children in Israel."

Finally there was the recuperating invalid who said: "This time last year I had never known what it was to be ill. So I didn't know then as I know now that good health is the greatest possible pleasure."

GREETINGS AS BEFORE
Which led me to wonder, for my part: Could it be a whole year since last Rosh Hashana when I was sitting where I am sitting now doing what I doing now: wishing you all this greatest of all pleasure, good health this New Year, and recalling that this was precisely what I had said this time last year.

the six days

Continued from Page 27
to express their devotion together with other members of their own mature generation. They must be concerned, above all, with their own children — with shielding them from both the evil and the kindly winds of fate, all of them potentially destructive of the link between youth and their people's past and future. Dams must be built to stem the ignorance and alienation that sweep away so many young people. May they be brought close, and along with them those others who had kept themselves at a distance and this year discovered their relationship to their people and their eagerness to come to its aid.

He who answered us in days of test and herosism will answer, too, in the years of striving for the unity of the people, the prosperity of the land and the establishment of lasting peace. May the ancient promise be fulfilled for us: "And you shall dwell in the land which the Lord your God giveth you to inherit, and He shall give you rest from all your enemies roundabout, so that you dwell in safety."



KIDS PLAY OUTSIDE Synagogue

Rosh Hashana Greetings
MR. & MRS.
IRVING NAIBERG
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TO THE JEWISH
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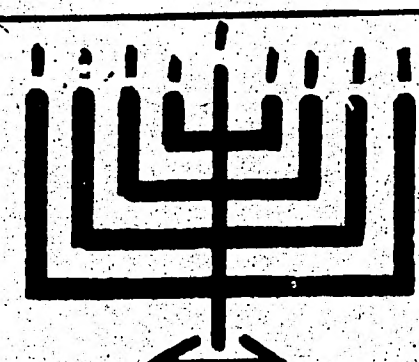
Greetings and Good
Wishes to the Jewish
Community and to our
Jewish Friends



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TO YOU AND YOURS
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5728
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To Our Jewish Friends and Customers
The Management and Staff
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And Best Good Wishes
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Central Division

AND THE

TORONTO ZIONIST COUNCIL

extend best wishes to all members of the
 Toronto Jewish Community for a very Hap-
 py, Healthy and Successful Rosh Hashanah
 5728

**MAX GOODY, President Central Division
 Zionist Organization of Canada**

**DR. MARK ZIMMERMAN, President
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DR. GEORGE J. LIBAN, Executive Director

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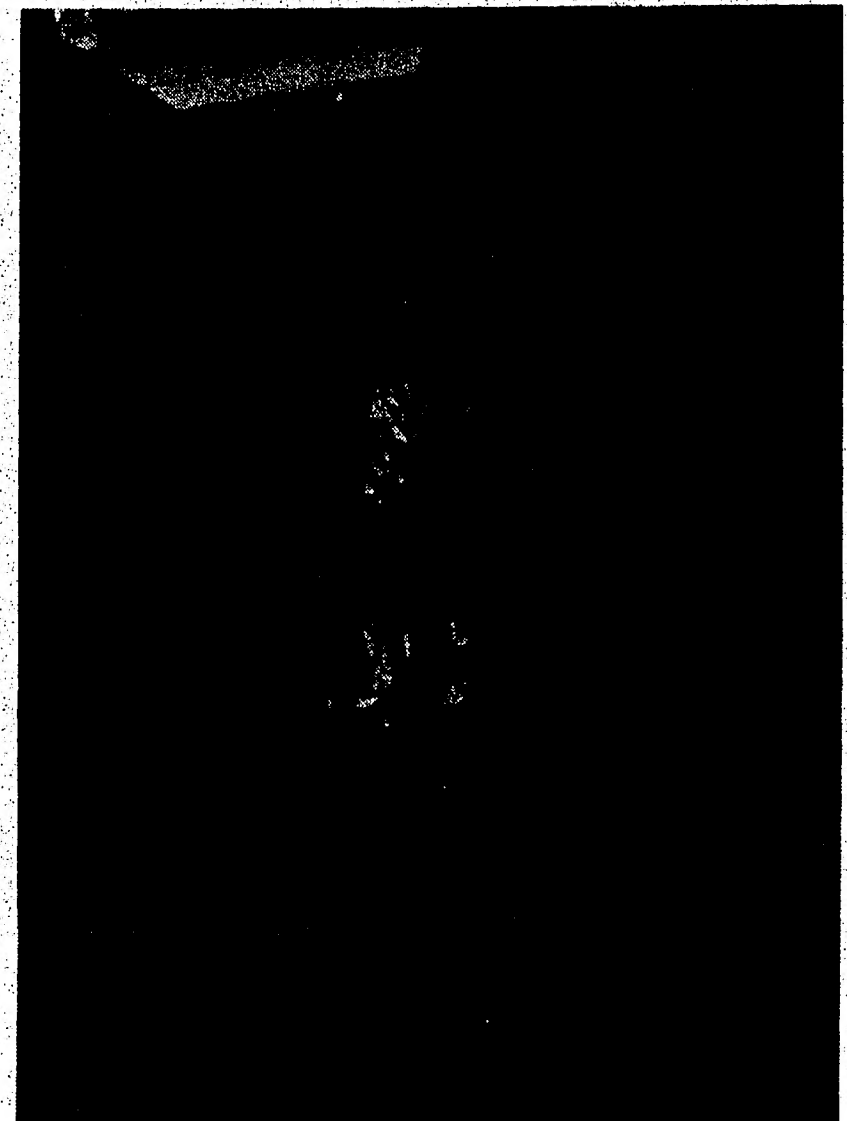
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*extends best wishes to all Jewish communities
 in Ontario on the occasion of*

The New Year

May the year 5728 bring renewed dedication to
 the cause of Zion that Israel may, with our help,
 grow in strength and security.

**ZIONIST ORGANIZATION OF CANADA, Central
 Division**

Max Goody, President

Dr. George Liban, Executive Director

LABOUR ZIONIST MOVEMENT, Central Region

Kalman Berger, President,

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Nachman Sokol, President,

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Morris Epstein, Executive Director

**FRIENDS OF PIONEERING ISRAEL, Central
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Alec Ogden, President

Harry Trcfler, Secretary

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AND PATRONS
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IN THE NEW YEAR

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New Year Greetings
To our many Jewish friends and customers

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The members of the Chenstochover Aid Society
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brothers and sisters of the Chenstochover Hills Fer-
ein, the Ladies Auxiliary, every member of the
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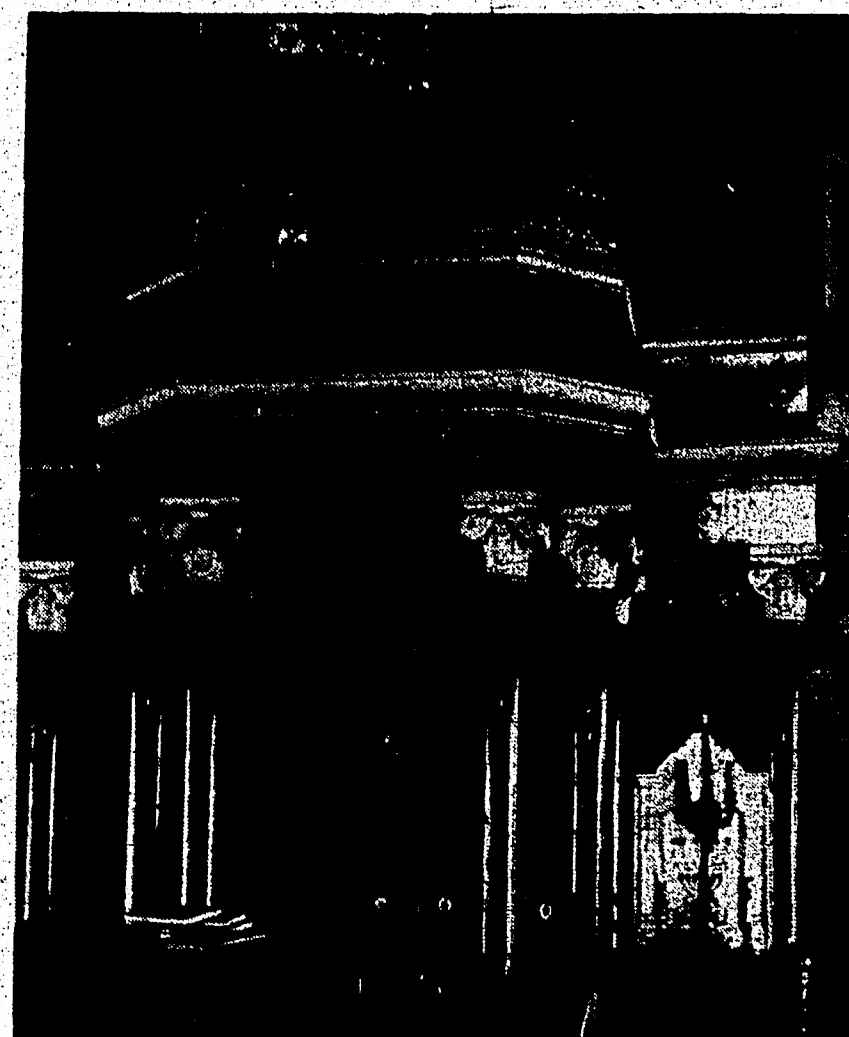
ONCE IN WARSAW

Continued from Page 14
tomb of their beloved Rebbe. Generations after Reb Nach-
man's death they refused to
"elect" another Rebbe; their
motto was: "Do not despair,
Jews!" Their prayers were
accompanied by fiery danc-
ing.

This is what Jewish War-
saw was like -- here Jews
prayed with enthusiasm and
devotion. In addition to
the Minyanim and the Shti-
blach of the Hasidim and the
various sects and "courts"
of the Rebbes, there also
were beautiful temples: Tlo-
mackie, Nozhik, Twarda 9;
Temple Sinai at Długa 50 and
the "national-religious"
temple Moriah, at Dzielna 3.

Not were only regular
prayers held there, but re-
ligious music of a high ar-
tistic quality was also per-
formed.

In these synagogues pre-
parations for the High Holi-
day prayers took up many
weeks. David Eisenstadt, the
well known conductor and
composer of the Tlomackie
synagogue rehearsed with
his choir and with the well
known cantors: Gershon Sir-
ota, later Moshe Kussevitsky,
and the second Cantor Pinhas
Sherman. An the synagogue
of Nozhik, the conductor was
Abraham Davidowicz and the
cantor, Shlomo Hershtman,
the brother of cantor Mor-
decai Hershtman. Polish
Jews knew that the synagogue
Tlomackie was considered
aristocratic, and attributed
to it some snobbishness, but
the Nozhik synagogue was
known for its simplicity. The
sermons of rabbis, pro-
fessor Moshe Shor at Tlo-
mackie and Professor Meir



Interior of Nozhik Synagogue in Warsaw -- the only
synagogue still standing in the Polish capital.

Seasons Greetings

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um handling service • map printing and map ser-
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New Year Greetings
from

WAXMAN SCRAP IRON & METAL CO.
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Balaban at Nozhik's were de-
livered in Polish.

Good luck and good con-
nections were needed to re-
ceive an entrance ticket to
the synagogue at Tlomackie
on the High Holidays. The
famous Ceadee, Gonsler
guarded the entrance, and
anyone who tried to sneak in
would get to know the feel of
his heavy hand. There also
was a guard of mounted po-
lice. On the steps of the syn-
agogue stood its representa-
tives, Frum and David Ful-
man, the chief secretary,
dressed up and festive in
tall hats. They received the
members of the congrega-
tion who come to pray in
their private cars, but had
parked them some distance
away.

A number of seats were
reserved for the eminent
Christian opera singers who
would come every Yom Kip-
pur to hear "Kol Nidre",
and to listen to the famous
choir and to Cantor Kous-
sevitsky. Then there were
gentle diplomats and senior
government officials. The
Rabbi and the secretary liv-
ed in sumptuous apartments
in the synagogue court with
a separate entrance into the
building.

On the days of Rosh Has-
hana and Yom Kippur one
could see hundreds of busi-
ness enterprises on the ele-
gant streets of Warsaw clos-
ed. These stores always
were open on Saturdays and
other holidays, but now it

became obvious that their
owners had gone to pray to
the synagogue.

The streetcars that passed
through the Jewish streets
were almost empty on the
High Holidays. Even the non-
religious Jews would be
ashamed to ride on these
days -- embarrassed by the
driver, if not by anyone else.
However, throughout the
month of Elul and on the
eve of Yom Kippur, the
streetcars were full to ca-
pacity, carrying passengers
to the cemetery on Gensia
Street. Hasidim offered "El
Maleh Rahamim" prayers
to those that visited the an-
cestral graves. The prices
were geared to the type of
performance -- whether ab-
breviated, or slow and digni-
fied. Jewish theatres that
normally functioned on Fri-
day evening and Sabbath
morning began the season
only with the going out of
Rosh Hashana. The political,
cultural and trade organiza-
tions did not hold activities
on Rosh Hashana and Yom
Kippur. Only the "Bund" at
Przejazi Street and the left
wing of "Poalei Zion" at
Karmelicka 23 made a point
of holding cultural discus-
sions on these days, and
thus showed their indiffer-
ence to God. However, many
members of these organiza-
tions did attend synagogues
on the Days of Awe.

Warsaw was a city deeply
rooted in Judaism. It had
a large number of Hasidim
and other religious groups,
but it also had a tradition of
tolerance. If a cultural or
political organization in Tel
Aviv or Jerusalem held an
anti-religious panel dis-
cussion on the High Holidays,
or on the evening of Kol
Nidrei, as was done by the
members of "Bund" in War-
saw, who knows what a re-
action would follow? But
Warsaw was tolerant. In
spite of much anger, not a
single person disturbed the
few that were an exception
to the rule. But let some Po-
lish thug try to assault a
religious Jew and cut off
his side curls or pluck his
beard then young Jews of
every party and even of the
socialist "Bund" or farther
left, would hurry to his help.

Jewish Warsaw with 350
thousand Jews in a popula-
tion of one million was the
pride of all Polish Jewry.

It had everything -- reli-
gious scholarship, secular,
culture, Hebrew and Yiddish
education, Zionism, So-
cialism, Orthodoxy, Philan-
thropy, agronomical econ-
omic and professional or-
ganizations, art, literature,
journalism, theatres, every-
thing.

FROM

Mr. and Mrs.
Sam Wortsman

to our children, grandchildren, great-grandchildren, our mechutonim, all relatives,
friends and Klal Yisroel

Special wishes to the President and Officers of the

Eitz Chaim Schools; Torath Emeth Synagogue; Beth Jacob High School and Teachers College;

and all those who labour for the strengthening of Torah and for the consolidation
of the State of Israel. May they all have a Good Year.

לשנה טובה

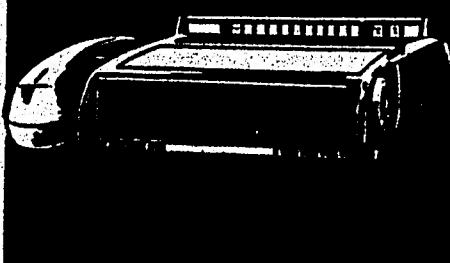
The Canadian Jewish News - New Year 5728 Magazine, October 4, 1967 - Page 31

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5728 from
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Best Wishes
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and to our Jewish Friends
for the New Year

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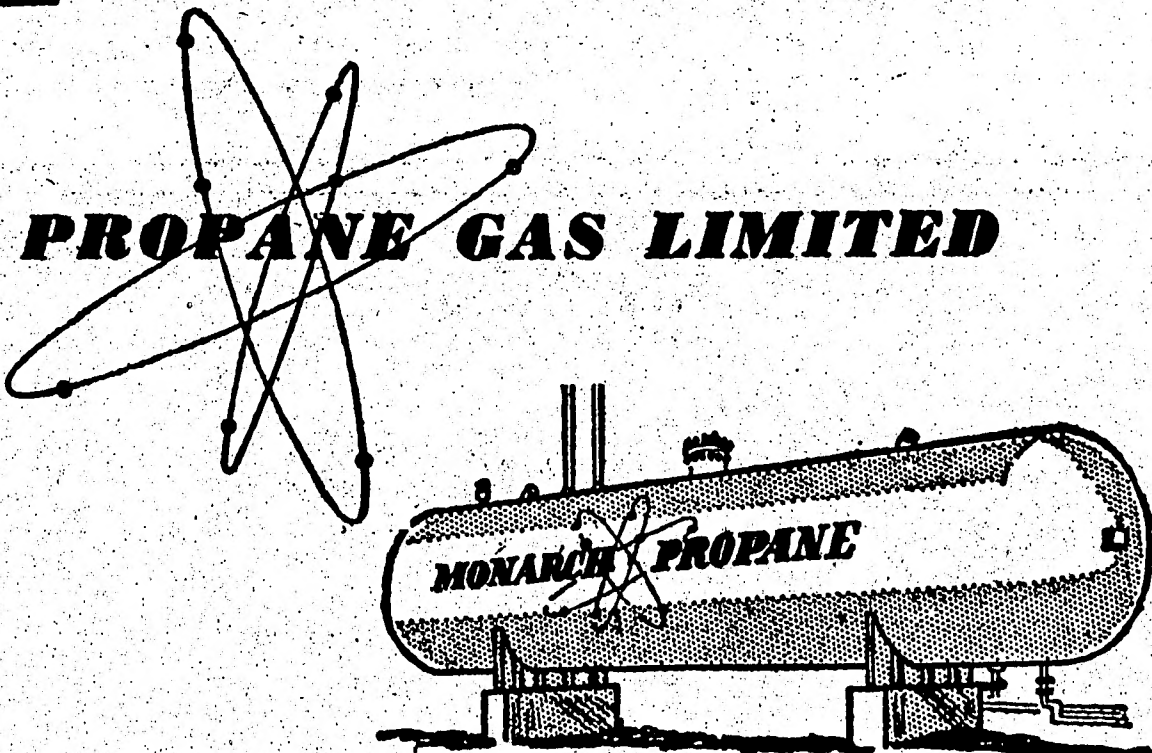
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1967 Happy New Year 5728

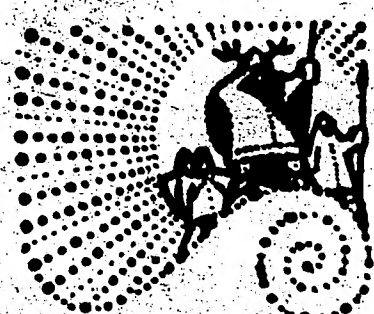
ARROW PLASTICS LTD.

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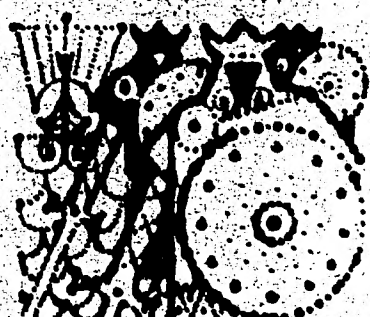
Iberville, Que.

OL.8-8211

I AM A CANADIAN



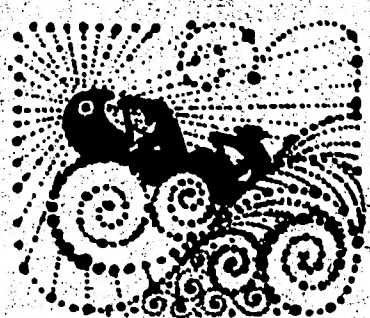
I am the primitive hunter who first crossed the Bering Isthmus from Asia. I came seeking game, and never knew what I had really found. I am the lonely explorer who ventured the edges of a new world. I am the people of coast and plain whose history was forgotten before the invention of History.



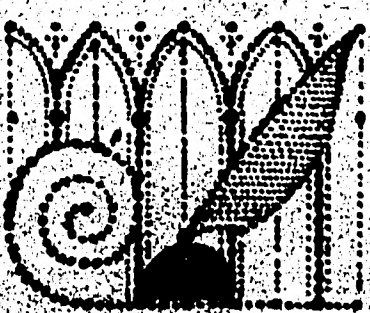
I am the Norsemen who sailed beyond Iceland at the time of the Crusades. The men who returned home, not with Saracen plunder, but with stories of a land past the sea.



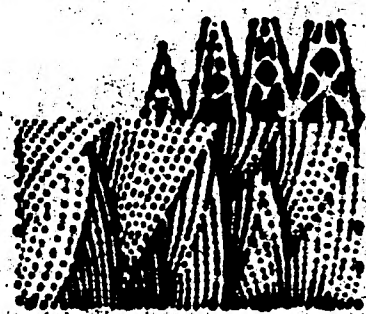
I am the Renaissance navigators who came in search of gold and empire, and who discovered a deeper, more difficult wealth. I am the priests and peasants uprooted from the old world and replanted in the new as a pledge and a hope.



I am the strip farmers, the trappers, the traders who pushed back the curtain on this green and untried continent. I am the men who roamed and mapped and settled, the men who left their sons to the future, and the men who left only their graves.



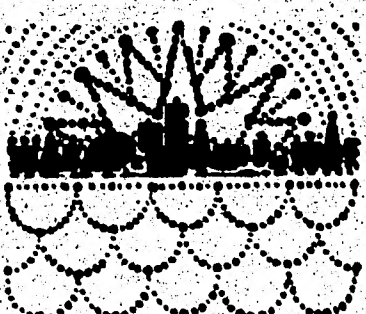
I am the steady men who sowed and reaped, who built lasting foundations. I am the impatient men who fought with guns and pens and politics for self-determination. I am the indomitable men who wouldn't be stopped as they hammered together a nation.



I have walked this land, ridden, driven, flown and paddled across her millions and more millions of miles. I have blasted her rocks, channeled her waterways, survived her snows. I have run my hands over her face, searching out the strengths and beauties and moods of my country. She is rich, wild, potent.



I came from all the world, and come yet. I came for freedom, and brought freedom with me. I came in hope, and brought fulfilment. I came to exploit, and stayed to develop. I gave myself in barter for what I sought. In measure as I have made Canada what she is, she has formed me to her own needs. Her breadth and openness have infused me, have given me a firmer step and a farther look in the eye.



I am not the Average Canadian. There are no average Canadians, and this is my country's glory. It is the surest measure of her freedom to be a nation of individuals, people who are Canadian by nature rather than by decree.



I am a Canadian, and I am deeply myself. For this privilege I give thanks to my country. May she never falter, and may she never swagger. May she realize her potential without losing her character. May she have peace, and may she give it. May it always be a proud thing to say:

I am a Canadian.